

# An Examen OF THE S E R M O N

OF M<sup>r</sup>. STEPHEN MARSHAL,  
About *Infant-Baptisme*, in a Letter sent to him :

Divided into Four Parts.

1. Concerning the *Antiquity of Infant-baptisme.*
2. Concerning the prejudices against *Antipadobaptists* from their miscarriages.
3. Concerning the Arguments from Scripture, for *Infant-baptisme.*
4. Concerning the Objections against *Infant-baptisme.*

In which are maintained these Positions.

1. *Infant-baptisme* is not so ancient as is pretended, but as now taught is a late Innovation.
2. *Antipadobaptisme* hath no ill influence on Church, or Commonwealth.
3. *Infant-baptisme* cannot be deduced from Holy Scripture.
4. *Infant-baptisme* is a corruption of the Ordinance of Baptisme.

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L O N D O N,  
Printed by R. W. for George Whittington. 1645.

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*Infant-Baptisme*  
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PART I.

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*Concerning the antiquity of Infant-Baptisme.*

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T is now full nine moneths since , that being informed by one of the Members of the Assembly, in which you are one , that there was a Committee chosen out of the Members of the Assembly, to give satisfaction in the point of Pado-baptisme , and advised by the same person out of his tender love to me , to present the reasons of my doubts about Pado-baptisme, to that Committee ; I drew them up in Latine, in nine Arguments, in a scholastique way, and they were delivered unto Mr. *Whisaker* the Chair-man of the Committee, about nine moneths since : to which I added after, an addition of three more reasons of doubting, with a supplement of some other things wanting ; which was delivered to Mr. *Tuckney*, and joyned by him to the former Papers. My aim therein was, either to find better ground then I had then found to practise the baptizing of Infants, from that Assembly of learned and holy men , whom I supposed able and willing

§. 1.  
The prologue  
Of the occasion,  
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ling to resolve their Brother in the Ministry; Or else according to the solemn Covenant I have taken, to endeavour the reformation of these Churches according to Gods word, by informing that Assembly what I conceived amiss in the great ordinance of Baptizing. The successe was such, as I little expected: to this day I have heard nothing from the Committee by way of answer to those doubts: but have met with many Pamphlets, and some Sermons, tending to make the questioning of that point odious to the People; and to the Magistracie. Among others, reading the Sermon of Mr. *Richard Vines*, on *Ephes. 4. 14.* before the Lord Major: and the Sermon you preached at *Westminster Abbey*. I perceive there is such a prejudice in you, and it may seem by the Vote, passed about the members of the visible Church, in the generality of the Assembly; that he is likely to be exploded, if not censured, that shall but dispute against it: and therefore little or no likelihood that this matter will be argued, as I conceive it doth deserve, in your Assembly. And further, I perceive there is a great zeale in your spirit against the denying of Children baptisme, as if it were a more cruell thing than *Hazadels* dashing out Childrens brains; That it were an exclusion of them out of the Covenant of Grace, &c. Which I the more admire. considering the report which hath been of you, as a sober, learned, holy, well-tempered man, that you should be so transported in this matter, as to be so vehement in maintaining that which was accounted heretofore in many ages, but an Ecclesiasticall tradition, for which you are faine to fetch a command from Circumcision, and confesse no expresse example in Scripture for it: and go not about to prove it, but by consequence inferre it from five Conclusions, which though you call undeniable, yet others do not think so, nor yet see reason to subscribe to your judgment. You are not ignorant, I presume, that Mr. *Daniel Rogers*, in his Treatise of the Sacrament of Baptisme, *part 1. pag. 79.* confessed himself yet not convinced by demonstration of Scripture for it. And whereas your *Achilles* for Paedo-baptisme, is the Circumcision of Infants, he thinks Mr. *Balls* words, (Reply to the Answer of the *New-England* Elders, about the third and fourth Positions, *pag. 38, 39.*) cut the finewe of that argument. But in whatsoever they agree, or differ, we must look to the Institution, and neither stretch it wider, nor draw it narrower then the Lord hath made it; for he is the Institutor of the Sacraments according to his own good pleasure; and it is our part to learn of him, both to whom, how, and for what end the Sacraments are to be  
admi-

administred; how they agree, and wherein they differ. In all which we must affirm nothing, but what God hath taught us, and as he hath taught us. And whereas the words of Paul, 1 Cor. 7. 14. are your principall strength to prove the Covenant-holines of Infants of a believing parent, *Masenius* a writer of good esteem, in his Commentary upon that place, confesseth, that he had shewed formerly that place against the Anabaptists, but found it impertinent to that purpose. And for my part, after most carefull and serious reading and pensing of many Authors, and among the rest your Sermon, I cannot yet find it to be any other then an innovation, in comparifon of many other things rejected late, maintained by erroneous and dangerous principles; having no true ground from Christs institution; which alone can acquit it from Will-worship, and which hath occasioned many errors in doctrine, corruptions in discipline and manners, unnecessary and vain disputes, and almost quite changed the ordinance of Baptisme. Wherefore, upon advice, I have resolved so examining your Sermon, who are a leading man, and in respect of your eminency, either likely to be a very good, or very bad instrument, as you are guided; that you may either rectifie me, or I you; and that we may (if the Lord shall see it good) give one another the right hand of fellowship, and stand fall in one mind in the truth of the Gospel; and declare the truth of God to the people, whose eyes are upon us. And so much the rather have I pitched upon your Sermon, because I conceive it contains in a plain way as much as can be well said for Paedobaptisme; and your Epistle seems to intimate your publishing of it to be for the ease of the Assembly, and possibly it may be all I may expect from them. Now the Lord vouchsafe to frame both your spirit and mine, that we may seek and find truth, in humility and love, in this great businesse, which concerns the soules, & perhaps lives and estates of many millions; yea of all godly persons; and the glory of God, and honour of our Lord Jesus Christ, and that we may trample under our feet our own credir, our own opinion, if it stand not with the honour of Christ, and the truth of God.

Letting passe the Epistle, and leaving the various Questions, and allowing the stating of the Question, conceiving you mean it of baptizing by warrant of ordinary rule of Scripture, without extraordinary revelation or direction. Whereas you affirme, *that the Infants of Believers are to be baptized with Christs baptisme, by*

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*the lawfull Minister according to ordinary rules.*

I deny it.

That which you say for the practise of baptizing infants may be reduced, 1. To the testimonies of Antiquity. 2. To the novelties and miscarriages of the opposers of it. 3. To the arguments produced for it. 4. To the answering objections against it. I shall by Gods assistance examine each of these. First you affirm, *That the Christian Church hath been in possession of it for the space of fifteen hundred years and upwards, as is manifest out of most of the Records that we have of Antiquity both in the Greek and Latine Churches.*

To this I answer, that if it were true, yet it is not so much as may be said for Episcopacy, keeping of Easter, the religious use of the Crosse, &c. which I conceive you reject. 2. That the highest testimonies you produce come not so high. 3. Those that be alleged, being judiciously weighed, will rather make against the present doctrine and practise, then for it. 4. There are many evidences that do as strongly prove (as proofes usually are taken in such matters), *Quod ab initio non fuit sic*; That from the beginning it was not so; and therefore it is but an innovation. The first of these I presume you will acknowledge, that for Antiquity not-Apostolical; there are plain testimonies of Episcopacy, keeping of Easter, the religious use of the Crosse being in use, before any of the testimonies you, or any other can produce for baptizing of infants; and therefore I will forbear mentioning proofes so obvious to Schollars. The second and third thing I shall make good in the weighing of the Testimonies you produce, and the fourth in the close.

S. 3.  
Of the pre-  
tended Testi-  
mony of Ju-  
stin Martyr.

**Y**OUR Testimonies are either of the Greek or Latine Churches. Of the Greekes you allege foure: The first is *Iustine Martyr*, of whom you say, *That he lived Anno 150. which wants somewhat of 1500. years; and therefore you did somewhat over-  
last, in saying that it is manifest out of most of the Records of the  
Greeke and Latine Church; The Church hath been in possession of the  
priviledge of baptizing Infants 1500. years and upwards; and then  
you say, In a Treatise that goes under his name: By which it is ma-  
nifest, that you know that it was questioned whether it was his or  
no; and I conceive you could not be ignorant, that it is not only que-  
stioned, but also proved by Perkins in his preparative to the demon-  
stration of the Problems, by Rivers in his Crisicum sacer, by Robert*

Cooks



Cooke of Leeds (if my memory faile me not, to which I am inforced to trust in many things, being spoiled of my bookes) in his Censure, and confessed by Papists, to be made of *Iustine Martyr*, but to bee written a great while after his dayes; for as much as it mentions not otly *Irenaeus*, but also *Origen* and the *Manichaeus*: Now what doth this bastard Treatise say? You say *Question 56*. *Iustine Martyr disputes the different condition of those children who die baptized, and of those children who die unbaptized. The question propounded is, If Infants dying have neither praise nor blame by works, what is the difference in the resurrection of those that have been baptized by others, and have done nothing, and of those that have not been baptized, and in like manner have done nothing. The Answer is, this is the difference of the baptized from the not baptized; that the baptized obtaine good things (meaning at the Resurrection) by baptism, but the unbaptized obtain not good things. And they are accounted worthy of the good things they have by their baptism, by the faith of those that bring them to baptism. You may by this testimony see (what ever Age the book was made in) what the reason of baptizing of Infants was: Not the supposed Covenant of grace, made to believers and their seed, which you make the ground of baptizing of infants: but the opinion that the not baptized should not obtain good things at the resurrection (meaning the Kingdoms of God, mentioned *Job. 3. 5.*) but the baptized should; and that by reason of the faith of the bringers; what ever the Parents were, and therefore they baptized the children of unbelievers, as well as believers if they were brought.*

YOur next Greek Author is *Irenaeus*, who was indeed a Greeke, and wrote in Greeke, but now only we have his works in Latine, (except some few fragments) for which reason we are not so certain of his meaning, as we might be if we had his own words in the language in which he wrote. You say he lived in the same Century, and it is acknowledged he lived in the same Century with *Iustine Martyr* but not with the Author of the *Questions & Answers ad Orthodoxos*, who (as hath been said) lived in some Age after. *Irenaeus* is by *Vossius* placed at the year 180. by *Osander* at the year 183. so that though he were of that Century, yet he flourished in the latter part of it, and so reacheth not to your 1500. years & upwards. Of him you say, that *h. 2. 39.* he saith, *Christus venit per seipsum omnes salvare, omnes inquit, qui per eum renascuntur in Deum, infantes & parvulos & pueros, &c.*

S. 4.  
Of *Irenaeus*  
his Testimo-  
ny.

Now it is well known, say the Glosses upon that text, *renascensque nomine Domini*, & Apostolica Baptismi intelligi: You might have added what follows, *Apostolica confirmatio*, *Apostolicum traditionem de baptismo infanum parvulorum adversus Anabaptisticam impietatem*. But I pray you, whose Glosse was this? Was it any other then *Forwardensis* (if I mistake not) of whom *River*, *Cris. Sacr. lib. 2 cap. 6*, *Iunioris tantum, qui in opera Irenaei incidens monitus volo, ut exquirat ab illis Editionibus, quae impudentissimum illi Monachum Forwardensium, huius proposita audacia ac nullius fidei, fide in multis corruptis, & vanis annotationibus impiis ac mendacibus confusis caecis*. And for the gloss is false: for no where doth our Lord, or the Apostles call baptisme New birth, although our Lord speaks of being borne againe of water, *John. 1. 3.* and *Paul* of the washing of regeneration, *Ti. 3. 5.* and for the words themselves without the gloss, all the strength lyes in this, that the word (*Renascuntur*) is used for Baptisme by the Ancients, which yet possibly was not the word *Irenaeus* used in his owne writing; and how the Latine translation alters the meaning of *Irenaeus*, you may see somewhat in *River*, *Fossium*, *Theobis*, *Theologie*, & *Padehop*, *Theobis*, 7. instances, that the proper accception is of sanctification, and that the word may be so taken; you and that it is not meanes of Baptisme: the words and the whole scope of *Irenaeus* in that place shew For the scope of *Irenaeus* in that chapter is to refute the Gnosticks, who sayd that Christ did not exceede one and thirty yeeres of age, against whom *Irenaeus* allegeth that Christ lived in every age, of infancy, youth, old age, that by his age, & example he might sanctifie every age, so that here *Irenaeus* speakes not of being borne againe by Baptisme: for it is Godly who are borne againe by him, that is, by Christ: Not as if he had baptized infants, but because he was an infant, that by the example or virtue of his age, he might sanctifie infants, as the whole context will shew, which is this. *Magistrus ergo existit, Magister quaeque habet atatem, non reprobat ut super gradibus hominum, neque solvens suam legem in se humani generis, sed omnem atatem sanctificans per illum, quia ad ipsum erat, similis omnibus. Omnes enim venit per seipsum salvare, omnes in quibus, qui per eum renascuntur in Deum, Infantes, & parvulas, & pueros, & juvenes & seniores. Ideo per omnem venit atatem, & infantibus infans factus sanctificans infantes, in parvulis, parvulus, sanctificans hanc ipsam habentem atatem, simul & exemplum illius pietatis effectus & iustitia & subjectionis. In Iuvenibus Iuvenis exemplum Iuvenibus fons, &*

*Sanctificans*

*Sanctificans Dominus; sic et senior in senioribus, ut sit perfectus Magister, non solum secundum expositionem veritatis, sed secundum aetatem, sanctificans simul & seniores exemplum ipsi quoque fient deinde et usque ad mortem pervenis, ut sit primogenitus et mortuus ipse primatum tenens in omnibus princeps vita, prior omnium, et praecedens omnes.* Which he confirms by the testimony of John the Apostle, from whom he saith, those that converted with him related, that Christ lived about fifty years, which all sorts of writers doe reckon among *Irenaeus* his blemishes, and thereby shew how little credit is to be given to the too much entertained Apostolical traditions.

The next Greeke Author is *Origen*, who you say lived in the beginning of the third Century, *Perkins* and *Vlier* place him at the year 230. but for his works, as of old they were counted full of errors and dangerous to be read, so as now they are, we can hardly tell in some of them what is *Origen's*. What not; for the original being lost, we have only the Latine translation, which being performed in many of his works and particularly the Homilies on *Leviticus*, and the Epistle to the *Romans*, by *Ruffinus*, it appears by his owne confession, that he added many things of his own, inasmuch that *Erasmus* in his censure of the Homilies on *Leviticus* saith, that a man cannot be certain whether he reads *Ruffinus* or *Origen*; and *Perkins* puts among *Origen's* Counterfeit works his Commentary on the Epistle to the *Romans*, as being not faithfully translated by *Ruffinus*: the like is the judgement of *Rivers* and others, and I suppose did you read the passages themselves you cite and consider how they are brought in: and how plaine the expressions are against the *Pelagians*; you would quickly conceive, that those passages were put in after the *Pelagian* heresie was confuted by *Hierom* and *Augustine*, who often tells us that the Fathers afore that controversy arose, did not speake plainly against the *Pelagians*: and of all others, *Origen* is most taxed as *Pelagianizing*. Wherefore *Ruffinus* in the place aforementioned though he cite him for company, yet addes, *sed de Origene minus laborabimus quia quae citabamus, Graece non erant.* But what saith the supposed *Origen*? In one place, that the Church received this tradition of baptizing infants from the Apostles: in another according to the observance of the Church baptisms is granted to infants, you adde, (as foreseeing that this passage would

S. 5.  
Of the supposed testimony of *Origen*.

*Sicigitur aliquando natum Pelagium vel ante exortum Asium in Pelagianorum et Arianorum erroribus quos et confutavit, et quos ex profecto quantum heresim homine suppressa dixerat, perhibilem non est tale scriptum esse, quod nomen presertim Rivers tradidit de Patrum Authoris.*

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proves that then it was held but a tradition) that then the greatest points of faith were ordinarily called traditions, received from the Apostles, and you cite a *Theof. 2. 15.* To which I reply, true it is that they did call the greatest points of faith, though written, traditions Apostolicall, as conceiving they might best learne what to hold in points of faith, from the Bishops of those Churches where the Apostles preached, and therefore in prescriptions against Heretickes, *Tertullian, Irenaeus* and others, direct persons to go to the Churches where the Apostles sat, specially the *Roman* Church which seemes to have beene the seed of Appeals to Rome, and the ground of the conceit which was had of the Popes unerring Chaire. But it is true also they called Apostolicall traditions any thing though unwritten, which was reported to have come from the Apostles; as the time of keeping *Easter*, and many more, which was the fountaine of all corruptions in discipline and worship. And that in those places you cite, is meant an unwritten tradition, not only the not citing any Scripture for Baptizing of Infants, but also the very Phrases, *Pro hoc et Ecclesia ab Apostolis traditionem suscepit & Secundum Ecclesia observantiam*, are sufficient prooves to them who are acquainted with the Ancients writings of those times. So that yet you have not proved that the baptisme of Infants was time out of minde, that it had beene received in the Church, or was delivered over to the Church in *Origens* time, and was of ancient use in the Church afore his time. But these passages prove that in the time when the framer of those passages wrote, it was accounted but an Apostolicall tradition, according to the observance of the Church. Like speeches to which are found in *Pseudo-Dionysius* in the end of his Hierachy, and *Augustin. lib. 10. de Genesi ad litteram. c. 23.* and elsewhere, which argue that it was held as an Ecclesiasticall tradition in those times.

*Consuetudo tam-  
men Major Ec-  
clesia in bap-  
tizando parvulis  
nequaquam ser-  
vanda est, neque  
alio modo super-  
flua depouenda,  
nec omnino cre-  
denda nisi Apo-  
stolica esset tra-  
ditio. Augustin.  
lib. 10. cap. 23.  
de Genesi.*

56.  
Of the  
Testimonies  
of *Gregory*  
*Nazianzen* and  
the Greeke  
Church.

**T**He fourth and last of the Greeke Church you name is *Gregory Nazianzen*, who is by *Perkins* placed at the yeare 380. by *Viber* 370. much short of 1500 yeares and upwards, you say that *Orat. 40. in Baptismum*, he calls baptisme, *signaculum vitae cursum in omnibus*, and commands Children to be baptized, though afterwards he seemed to restraine it to the case of necessity. But doth he seeme onely to restraine it to the case of necessity? the words are plaine, that he gives the reason why Infants in danger of death should be baptized *ὅτι μὴ διαμνησθῶν τῆς σωτῆς χάριτος*, that they might not

miss

misse of the common grace, but *ἐπὶ τῷ ἀλλοτρίῳ γινώσκῃ*, he  
 gives his opinion of others, that they should stay longer, that they might  
 be instructed, and so their minds and bodies might be Sanctified, and  
 these are all you bring of the Greek Church. By the examination of  
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 manifest as you speake, you should finde nothing in *Eusebius* for it,  
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 in *Epiphanius*, that I mention not others: to me it is no small ar-  
 gument that baptism of Infants was not universally knowne in the  
 Greek Church, no not in *Epiphanius* his dayes, who is said to flourish  
 in the yeare 390. because in his *Panarium*, disputing against the *Hie-  
 racites*, that denied Infants inheriting the Kingdome of heaven, be-  
 cause not striving. *He brings the Infants killed by Herod, the words  
 of the Lord concerning Ieremiah Chap. I. of his prophesie: Christs  
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*Hugo Grotius*, Annot. in *Matth. 19. 14.* No small evidence, that bap-  
 tisme of Infants many hundred yeares was not ordinary in the  
 Greeke Church: because not onely *Constantine the Great*, though  
 the sonne of *Helena* a zealous Christian as its reported, was not  
 baptized till aged, but also that *Gregory Nazianzen* who was the  
 sonne of a Christian Bishop, and brought up long by him, was not  
 baptized till he came to be a youth, as is related in his life. And  
*Chrysostome* though (as *Grotius* saith) according to the truer opinion,  
 borne of Christian Parents, and educated by *Meletius* a Bishop, yet  
 was he not baptized till past 21 yeares of age. *Grotius* adds, that the  
 Canon of the Synod of *Neocasarea* held in the yeare 315. determines

Lib. 1. book 17  
 vol. 67.

that

*Infant-Baptisme is not so ancient as is pretended :*

that a woman with child might be baptized, because the baptisme reached not to the fruit of her Wombe, because in the confession made in baptisme, each ones own free choice is shewed. From which Canon, Balsamon and Zonaras do inferre, that an Infant cannot be baptized, because it hath not power to choose the confession of divine baptisme. And Grotius adds fur. her, that many of the Greeks in every age unto this day do keep the customs of deferring the baptisme of little ones, till they could themselves make a confession of their faith. From all which I inferre, That the Anabaptists need not blush to say (Which you seem to make a part of their impudence) that the Ancients, especially the Greek Church, rejected the baptisme of Infants for many hundred years.

S. 7.  
Of the testi-  
mony of Cy-  
prius,

Proceed to the Writers of the Latine Church, you alledge for Baptisme of Infants. First Cyprian, one of the ancientest writers amongst the Latines: which is true; He is placed by Perkins at the year 240. by Olier, at the year 250. Yet Tertullian was before him, and counted his master: Now in Tertullians time, it appears (saith Grotius in Mat. 19. 14.) there was nothing defined concerning the age in which they were to be baptized, that were consecrated by their parents to Christian discipline, because he dissuades by so many reasons (in his book of Baptisme c. 18.) the baptizing of Infants. And if he did allow it, it was only in case of necessity, as may appeare by his words in his book de anima, c. 39. But you say, Cyprian handles it at large, in Epist. 59. ad Fidum. It is true, he saith enough in that Epistle for baptizing of Infants, and more then enough, except he had spoken to better purpose. The truth is, the very reading of that Epistle, upon which Hierom, and especially Augustine rely for the proving of the baptizing of Infants, is sufficient to discover how great darkness there was then upon the Spirits of those that were counted the greatest lights in the Church. You say, upon this occasion, Fictus denied not the baptisme of Infants, but denied that they ought to be baptized before the eighth day. But you might have further observed, that Fictus alledged, *considerandum esse legem Circumcisionis antiquae*, that he thought the law of ancient Circumcision was to be considered. And, *Postquam Infanti in primis partu sui diebus constituit mundum non esse dicisti*. Thou hast said that the footstep of an Infant being in the first dayes of his birth, is not clean. Whence it plainly appears, that there was a relique of Judaisme in him, and that he



did not well understand the abrogation of the Ceremoniall Law; and the truth is, the contentions about *Easter*, peere this age, do plainly shew, that Iudaisme was not quite weeded out of the mindes of the chiefe teachers among Christians. You say *Cyprian assures him, that by the unanimous consent of 66 Bishops gathered together in a Councell, baptisme was to be administered to Infantes, as well as to growne men; and not to be restrained to any time, which is true, but you adde, and proves it by such arguments as these, They are under originall sinne, they neede pardon, are capable of grace and mercy, God regards not age, &c.* But the resolution of *Cyprian* with his Collegues is not so lightly to be passed over, with the determination of this Councell, as far as I can by search finde, is the very spring-head of Infant-baptisme. To conceive it aright, it is to be considered, that you are mistaken, about the prooffe of their opinion; the things you mention, are not the prooffe, but are produced in answer of objections. The prooffe is but one, except you will make a prooffe of that which is in the close of the Epistle, which is, *that whereas none is to be kept from baptisme, and the grace of God, much lesse New-borne Infantes, who in this respect doe deserve more of our ayde, and Gods mercy, because in the beginning of their birth they presently crying and weeping doe nothing else, but pray.* The onely prooffe is this, the mercy and grace of God is to be denyed, to none, that are borne of man, for the Lord saith in the Gospell, that the sonne of man came not to destroy mans soules, but to save them, and therefore as much as in us lyes, if it may be, no soule is to be lost, and therefore all infants at all times to be baptized. Whence we may observe: 1. That they thought baptizing, giving Gods grace, and the denying it, denying Gods grace: Secondly, that they thought the soules to be lost that were not baptized. Thirdly, that therefore not onely Infantes of beleivers, but all infants were to be baptized. Whence *Tossanus* in his Synopsis, Notes this for *Cyprians* errour that he taught, *Infantes Statim esse baptizandos ne pereant, quod est misericordia in eis donanda Ep. 8. lib. 3.* Then follow the objections, which are three. First, *That Infantes are not capable being so young:* this he answers by saying God regards not age, which he proves by an allegoricall accomodation of *Elisba*, his stretching himselfe upon the little Childe, to the applying of Gods grace to Infantes. The second objection is, *But we shun to kisse Infantes as uncleane in the first dayes of their birth:*

*Infant-Baptisme is not so ancient as is pretended.*

to this he answers, that to the cleane all things are cleane; and we ought not to decline the embracing Gods works. The third objection, Was the Law of circumcision, to this he answers, that in Circumcision the eighth day was a figure of the resurrection of Christ: Which is now accomplished, and we are to account now nothing common or unclean: and therefore we are not to account this an impediment to obtaine grace by Baptisme. Then he addes further, if any thing could hinder from obtaining of grace, greater finnes should hinder men of yeares from it, now if greater finnes hinder not men of yeares from it, but that they when they beleive obtaine forgiveness, grace, and Baptisme, by how much rather is an Infant not to be forbidden, who being newly borne, hath not sinned, except in that being borne carnally according to Adam, he hath contracted the contagion of ancient death in his first Nativity, who in this respect comes more easily to receive remission of finnes, because not his owne finnes, but anothers are forgiven him: So that whereas you say, that Cyprian proves: that Infants are to be baptized because they are under Originall sinne, they neede pardon; You may perceive that the argument is rather thus, they have lesser finnes then others, they neede lesse pardon then men of growne yeares, and therefore there is lesse hinderance in them to come to Gods grace, remission of finnes and Baptisme: thus have I considered that famous resolution of a Councel of 66. Bishops, which for the nakednes of it I should more willingly have covered, were it not that the truth hath so much suffered by the great esteeme that this absurd Epistle hath had in many Ages.

S. S.  
Of the testi-  
mony of Au-  
gustine.

**Y**OU add next to Cyprian *Augustine*, who flourished about the year 405. according to *Perkins*, 410. according to *Vsher*, and I follow you to consider him next; for though *Ambrose* and *Hierome* are reckoned somewhat afore him about 30. or 20. yeares, yet they lived at the same time, and the Authority of *Augustine* was it which carryed the Baptisme of Infants in the following ages, almost without controule, as may appeare out of *Walafridus Strabo* placed by *Vsher*, at the year 840. who in his booke *De rebus Ecclesiasticis* cap. 26. having said that in the first times, the grace of Baptisme was wont to be given to them onely, who were come to that integrity of minde and body, that they could know and understand, what profit was to be gotten in Baptisme, what is so be confessed,



confessed, and believed, what lastly is to be observed by them that  
 are new borne in Christ; confirms it by *Augustines* owne con-  
 fession of himselfe continuing a *Catechumenus* long afore Baptized.  
 But afterwards Christians understanding Originall sinne &c. No  
 potuerunt parvulis si sine remedio regenerationis gratia defungerentur,  
 statuerunt eos baptizari in remissionem peccatorum quod & *S. Augustinus*  
 in libro de baptismo parvulorum ostendit, & *Africana*  
*testantur Concilia*, & aliorum Patrum documenta quamplurima.  
 And then adds how God-fathers and God-mothers were invented  
 and addes one superstitious and impious consequent on it in these  
 words. Non autem debet Pater vel mater de fonte suam suscipere  
 sobolem ut sit discretio inter spiritualem generationem & carnalem.  
 Quod si casu euenierit, non habebunt carnalis copula deniceps adiu-  
 vicem consortium, qui in communis filio compaternitatis spiritali  
 vinculum susceperant. To which I adde that *Petrus Cluniacensis*,  
 placed by *Vsser*, at the yeare 1150. writing to three Bishops of  
 France against *Peter de Bruiis*, who denyed Baptisme of Infants,  
 sayes of him, that he did reject the Authority of the Latine Doctors,  
 being himselfe a Latine, ignorant of Greeke, and after having said  
 recurrit erga ad scripturas, therefore he runnes to the Scriptures:  
 he alleageeth the examples in the New Testament, of Christs curing  
 of persons at the request of others, to prove Infants Baptisme by  
 and then adds, Quid vos ad ista? Ecce non de *Augustino*, sed  
 de Evangelio protuli, cui cum maxime vos credere ducatis aut  
 aliorum fide alios tandem posse saluari conceditis, aut de Evangelio  
 esse qua posui si potestis, negate. From these passages I gather  
 that as *Petrus Cluniacensis* urged for pædo-baptisme the authority  
 of *Augustine* and the Latine Doctors, So *Peter de Bruiis* and  
*Henricus* appealed to the Scriptures, and the Greeke Church: Now  
 the reason of *Augustines* authority was this, the *Pelagian* heretie  
 being generally condemned, and *Augustines* workes being greatly  
 esteemed, as being the hammer of the *Pelagians*, the following  
 refuters of *Pelagianisme*, *Prosper*, *Fulgentius* &c. the Councells  
 that did condemne it as thole of *Carthage*, *Arles* *Milevis* &c.  
 did rest altogether on *Augustines* arguments, and often on his  
 words, and *Augustine* in time was accounted one of the foure  
 Doctors of the Church, esteemed like the foure Evangelists, so that  
 his opinion was the rule of the Churches Judgement, and the schooles  
 determination, as to the great hurt of Gods Church *Luther* and

*Infant-Baptisme is not so ancient as is pretended.*

others have beene of late. Now *Augustine* did very much insist on this argument to prove originall sinne, because Infants were baptized for remission of finnes, and therefore in the Council of *Milevis* he was adjudged accursed, that did deny it: But for my part I value *Augustines* judgement just at so much, as his proofes and reasons weigh, which how light they are you may conceive.

*August. serm 1.  
Confess. lib. 1. c.*

11 & *Signabar*

*signo Cruci ejus*

& con'scribar

*ejus sal'e jam*

*inde ab utero*

*matris m'ae, quia*

*multum speravi*

*in te* And then

followes, how

being young

and falling

sick, he desired,

and his mo-

ther thought

to have him

baptized, but

upon his recove-

ry it was

differred,

First, In that whereas he makes it so Univerfall a tradition, his owne baptisme not till above thirty, though educated as a Christian by his mother *Monica*, the Baptisme of his sonne *Adeodatus* at 15 of his friend *Alipius*, if there were no more, were enough to prove that this custome of baptizing infants, was not so received, as that the Church thought necessary that all children of Christians by profession should be baptized in their infancy. And though I conceive with *Grotius* annot. in *Matth. 19. 14.* that baptisme of Infants was much more frequented, and with greater opinion of necessity in *Africa*, then in *Asia*, or other parts of the world, for (saith he) in the Councils you cannot finde ancienter mention of that custome, then the Council of *Carthage*. Yet I doe very much question whether they did in *Africa*, even in *Augustines* time baptize children, except in danger of death, or for the health of body, or such like reason: I do not finde that they held that Infants must be baptized out of such cases, for it is cleare out of sundry of *Augustines* Tracts, as particularly tract. 11. in *Johan*: that the order held of distinguishing the *Catechumens* and baptized, and the use of Catechizing afore baptisme, still continued, yea and a great while after, inasmuch that when *Petrus Cluniacensis* disputed against *Peter de Bruns*, he said only, that there had beene none but infants baptized for 300. yeares, or almost 500. yeares in *Gallia*, *Spain*, *Germany*, *Italy*, and all *Europe*, and it seemes he denyed not the baptizing of growne persons in *Asia* still; whence I collect, that even in the Latine Church, after *Augustines* dayes, in sundry ages the baptizing of persons of growne age did continue as well as baptizing of infants, till the great darknes that over-spread the Westerne Churches, spoiled by *Barbarous Nations*, destitute of learned men, and ruled by ambitious and unlearned Popes, when there were none to Catechize, and therefore they baptized whole Countries upon the baptisme of the King of that Country, though both Prince and people knew little or nothing of Christianity, but were in respect of manners and knowledge Pagans still, which hath beene the great cause

cause of the upholding of Papacie, and corrupting of Christian Churches, I mean this great corruption of baptizing, making Christians, giving Christendome (as it is called) afore ever persons were taught what Christianity was, or if they were taught any thing, it was only the ceremonies and rites of the Church, as they called them.

2. You may conceive how light *Augustine's* judgement was, by considering the ground upon which *Augustine* held, and urged the baptisme of Infants so vehemently; which was, as all know that read his works, the opinion he had, that without baptisme Infants must be damned, by reason of originall sinne, which is not taken away but by Baptisme, yea, though he wanted baptisme out of necessity, urging those places, *Ioh. 3. 5. Rom. 5. 12.* continually in his disputes against the Pelagians, particularly *rom. 7. de natura & gratia, c. 8. And rom. 2. ep. 28.* he saith, *Item quisquis dixerit, quod in Christo vivificabuntur etiam parvuli, qui sine Sacramenti ejus participatione de vita exsunt, hic profecto & contra Apostolicam predicationem venit, & totam condemnat ecclesiam.* And in the close of the Epistle, calls it, *robustissimam & fundatissimam fidem, qua Christi ecclesia, nec parvulos homines recensissime natos a damnatione credit, nisi per gratiam domini Christi, quam in suis Sacramentis commendavit, posse liberari.* And this, *Perkins* in his *Problems*, proves, was the opinion of *Ambrose*, and many more: And hence, as *Aquinas*, so *Bellarmine*, proves baptisme of Infants, from *Ioh. 3. 5.* And this hath been still the principall ground. The ground that you go on, that the covenant of grace belongs to believers and their seed, I cannot find amongst the Ancients. Yea, as you may perceive out of *Perkins* in the place alledg'd, although *Ambrose*, and *Augustine* in his 4. book *de Baptismo contra Donatistas, c. 22.* yielded, that either *Martyrdome*, or the desire of Baptisme, might supply the defect of Baptisme, and some of the School-men, *Bid. Cajetan, Gerson*, do allow the desire and prayer of parents for children in the wombe, in stead of baptisme. Yet we finde no remedy allowed by them, but actuall baptisme for children born into the world: So strictly did *Augustine* and the Ancients urge the necessity of Baptisme for Infants born.

3. You may consider, that *Augustine* held a like necessity of Infants receiving the Lords supper, from the words, *Ioh. 6. 33.* as is plainly expressed by him, *lib. 1. de peccat. merit. & remis. c. 20.* And accordingly, as in *Cyprians* time, the Communion was given to Infants, as appears by the story which he relates of himself, giving the

*Rivet, trad. de Patrum auctoritate, t. 9. Augustinus aeternis flammis adjudicet Infantes sine baptismo morientes.*

Communion to an Infant, in his book *de lapsis*, mentioned by *August. epist. 23.* So it is confessed by *Maldonat* on *Joh. 6.* that *Innocentius* the first, Bishop of Rome, held it necessary for Infants; and that this opinion and practise continued above 600 yeares in the Church, though it be now rejected by the *Romane Church* in the Council of *Trent.*

4. You may consider, that *Augustine* held such a certainty of obtaining regeneration by Baptisme, that not only he puts usually regeneration for Baptisme, but also he makes no question of the regeneration of Infants, though they that brought them, did not bring them with that faith, that they might be regenerated by spiritual grace to eternall life; but because by Baptisme they thought to procure health to their bodies, as is plain by his words, *epist. 23. ad Bonifacium. Nec illud se moveat, quod quidam non ea fide ad Baptismum percipiendum parvulos ferunt, ut gratia spiritualis ad vitam regenerarentur eternam, sed quod eos putant hoc remedio temporalem retinere aut recipere sanitatem: non enim propterea illi non regenerantur, quia non ab illis hac intentione offeruntur; celebrantur enim per eos necessaria ministeria.* By which last words you may perceive how corrupt *Augustine* was in this matter, so as to excuse, if not to justify their fact, who made use of Baptisme in so profane a manner, as to cure diseases by it: which is no marvelle, if it be true which is related, of the approbation that was given of the Baptisme used by *Athenasius* in play amongst boyes.

5. You may consider, that in the same Epistle, when *Bonifacius* pressed *Augustine* to shew how Sureties could be excused from lying, who being asked of the Childs faith, answered, *He doth believe,* (for even in Baptisme of Infants they thought in all ages it necessary that a profession of faith go before) He defends that act in this absurd manner: *Respondatur credere propter fidei Sacramentum,* And thence is he called a believer, because he hath the Sacrament of faith. Which as it is ridiculous playing with words, in so serious a matter before God, so it is a senseless answer, sith the interrogation was of the Childs faith before it was baptized, and the answer was given before, and therefore it cannot be understood of believing by receiving the sacrament of faith, which came after.

6. It is apparent out of the same Epistle, that Infants were then admitted to baptisme, whether they were the children of believers, or not; it was no matter with what intention they brought them, nor whose children were brought; yea it was counted a work of charity to bring any children to baptisme, and in this case the faith

of the whole Church was counted a sufficient supplement of the defect of the parents or bringers faith : So that whereas the present defenders of Infant-baptisme, pretend Covenant-holinesse a privilege of Believers, it was no such matter in the time of the Ancients, but they baptized any Infants, even of Infidels, upon this opinion, That Baptisme did certainly give grace to them ; and if they dyed without baptisme, they did perish. And thus I grant that it is true, the *Epistle of Cyprian is cited and approved by Augustine* : but neither is *Augustine* to be approved for approving it, nor doth it advantage your tenet, that you have cited his citation of it.

**N**EXT to *Augustine* you place *Hierom*, and it is true that he cites and approves *Cyprians Epistle*, in the end of his third book of his *Dialogues against the Pelagians* ; and he cites, and approves, and commends *Augustine's books, de precat. merito, & remissione, ad Marcellinum*, in which he maintains baptisme of Infants, and Infant-communion, as necessary to salvation, and the certainty of regeneration and salvation to Infants that are baptized, and receive the Lords supper. So that the same answer is to be given concerning *Hierom*, which is to be given concerning *Augustine*. The last you alleadge, is *Ambrose*, who lived about the same time, though he be placed some yeares before *Augustine* and *Hierom* ; And it is confessed that he was of the same judgement, and many other of the Ancients of the same time, and in after-ages, but nothing comparable to those already named, and therefore adding no more weight to the cause.

**N**OW these, you say, you relate not to prove the truth of the thing, but only the practise of it. It is well you added this, that you might disclaim the validity of these testimonies for proof ; for the truth is, they rather prove the thing to be an error, than a truth, which was held upon such erroneous ground as they taught and practised it, to wit, the necessity of Baptisme to salvation, Joh. 3. 5. The certainty of remission of originall sin by baptisme ; The denying of Gods grace to none, And the perishing of those to whom Baptisme was not given. Whether you have any better proofs, I shall consider hereafter : in the mean time this I adde. 1. That concerning the practise, your testimonies prove not, that it was in practise, but in case of supposed necessity. 2. That there was still in use a constant course of baptizing, not only the converted from infidelity, but also the grown children of professed believers, when they were at full age. 3. That they did alike conceive a necessity of, and accordingly practise the giving of the Lords supper to Infants. 4. That they made no distinction

§. 9.  
Of the testimonies of *Hierom* and *Ambrose*.

§. 10.  
Of the validity of proof by these testimonies, and of the evidences that Infant-baptism is an innovation.



*Chenier passim.*

*Carbol. to. 4. l. 5.*

*6. 15. S. 19.*

*Denique hunc*

*morem quis*

*non videt ejus*

*tempore esse,*

*cum vix milies*

*mus quisque*

*baptizabatur*

*non adultus, &*

*in Catechume-*

*nis diligenter*

*exercitum.*

*H. Hamond, A*

*practicall Ca-*

*tech. l. 1. §. 3.*

*pag. 23. And*

*those other*

*fundamentals*

*of faith which*

*all men were*

*instruſted in*

*anciently,*

*before they*

*were permit-*

*ted to be bap-*

*tized.*

on between the Infants of believers and unbelievers being brought to them. 5. That your ancientest testimonie for practise, according to any Rule determined, is *Cyprian*, near 300 yeeres after Christ. 6. Lastly, there are many evidences that do as strongly prove, as proofs are usually taken in such matters, That it was not so from the beginning : As particularly, 1. The continued propounding of the ordinary questions even to Infants, concerning their faith, repentance, and obedience, afore they were baptized, which in the School-men was still held necessary, and therefore Sureties thought necessary to answer for them, yea even in Reformed Churches, unto this day: which as it was conceived by *Strabo*, and *Vives*. in his Comment on *Aug. lib. 1. de civit. Dei*, c. 27. a cleare evidence; so I conceive any reasonable man will think it to be a manifest proof, that at first none were baptized but such as understood the faith of Christ. 2. The examples before mentioned, of the baptizing *Gregory Nazianzen*, *Chrysostom*, *Augustine*, *Constantine the great*, &c. being children of professors of Christianity, is a manifest proof they did not then baptize Infants ordinarily, but extraordinarily in case of necessity. 3. Specially if we joyn hereto the dissuasions of *Tertullian*, and *Gregory Nazianzen* forementioned. 4. The plain testimony of the Councel of *Nicaea* againe it is, before mentioned. 5. The silence of the chiefe writers, *Eusebius*, &c. concerning it. 6. The many passages in *Augustine*, and others, referring it only to Apostolicall tradition, and that usually proved by no higher testimony than *Cyprian*, & that brought in upon erroneous grounds, is a strong evidence it came not from the Apostles. To all which I may add the testimony of *Hugo Gratian* before recited, concerning the Greek Church; the testimony of *Ludovicus Vives*, Comment. in *August. de civit. Dei*, l. 1. c. 27. affirming, that he heard, the old use continued in some Cities of Italy, of not baptizing, till the party baptized did desire it. Which it seems *Bellarmino*, an Italian, when he mentions that speech of *Vives*, did not deny. More testimonies and evidences might be brought out of sundry authors: but these are enough to me, and I think to any that search into Antiquity, to prove, that the custome of baptizing Infants was not from the beginning, and therefore is but an Innovation: especially that your tenet, and practise accordingly, is a very late innovation, [That Baptisme is to be given to Infants of Believers only, because of supposed Covenant-holinesse] not elder then *Zuinglius*, and so not much above one hundred yeeres old, so far as I can find.



*Antipadobaptisme hath no ill influence on Church,  
or Common-wealth.*

PART. II.

*Concerning the prejudices against Antipadobaptists,  
from their miscarriages.*



Aving examined the first part of that you produce for baptizing of infants, I proceede to the second, taken from the noveltie and miscarriages of the opposers of it. And here I wish you had remembered the order of the *Arropagites* mentioned by *Smectymnus* that in pleading causes before them prefaces should be avoyded, as tending to create prejudice in the Judges. For to what end serves this your Narration of your adversaries, but to beget an Odium, hatred or prejudice at least in your Auditors? which if it had come after other arguments might have been more excusable, but placed as it is, neither suites with serenity of minde fit for judging in you, or your Auditors. Unto which give me leave to adde, that the courses taken by too many, as namely by the Author of the Frontispice to Doctor *Fustlies* booke, which is light and immodest, by Mr. *Edwards* in his prejudices against the persons of his opposites, as, that none that ever maintained *Antipadobaptisme*, lived and died with repate in the Church of God: the historie of the *Anabaptists*, the *Anabaptist* Catechisme, with their

S. 1.  
Of the times  
of placing the  
Narration of  
miscarriages  
of opposers of  
*Padobaptisme*.

vedtives against this as an heretic, evertting the Fundamentals, as leading into all heresie, over-throwing all government, used in Sermons every where to make *Antipadobaptists* odious, and to forestall men with prejudice, though, for the present they serve like *Medusas* head, to astonish men, specially the more unlearned, yet are they not right courses, but Artifices serving only to prevent impariall discus-  
 sing of things which is necessary that truth may appeare, and perhaps when truth shall appeare will returne on the head of the Anchors of hem, But I resolve to follow your steps.

S. 2.  
 Of the oppo-  
 sers of Infant-  
 baptisme  
 afore *Baltazar*.

"**Y**OU begin thus. *And indeed although some in those times ques-  
 tioned as Augustine grants in his Sermons de verbis Apostol. yet  
 the first that ever made a head against it, or a division in the Church  
 about it, was Baltazar Pacomitanus in Germany in Luthers time, a-  
 bout the years 1527.*

"You say, in those times some questioned, as August. grants in his  
 "Sermons de verbis Apostol., But you doe not tell us who those  
 some were, nor in which Sermons, which might have been requisite  
 for your Reader. Upon search I finde the 14. Sermon *De verbis,  
 Apostol. om. 10.* intitled *de baptismo parvulorum contra Pelagia-  
 nos*, but it is plaine out of that Sermon, and out of *Augustines*  
 bookes of *Hereses*, ad *Quadragesimam*, Tom. 6. *Hensf. 99.* and else  
 where, that the *Pelagians* did grant the baptizing of Infants, be-  
 cause they durst not oppose the custome of the Church, which in  
 those dayes was accounted Sacred, only they shifted off the proofs  
 of originall sinne from it, by saying that they were baptized not  
 for the remission of sinnes to eternall life, for they had none, but  
 for the Kingdome of heaven, which *saist Augustine* doth well re-  
 fute in that Sermon, and also opposeth some others that taught,  
 that the child not baptized might enter into the Kingdome of  
 Heaven.

"From *Augustines* time you make a great leape, and say, the first  
 "that ever made a head against, or a division in the Church about it,  
 "was *Baltazar Pacomitanus* in Germany in Luthers time, about the  
 years 1527. But therein you are much deceived. For *Cassander* in  
 his Testimonies of Infants baptisme in the Epistle to the Duke  
 of Clave, tells us that *Gairmund* Bishop of *Averse* mentioneth the  
 famous *Arrangerius*, Anno. 1030. opposing not only the corporall  
 presence of *Christ* in the Eucharist, but also the baptisme of

little



little ones. And that a little after sprung in *Bernards* time an heresie of an uncertaine Originall and appellation, and he saith that they were called *Cathari* or *Puritans*, and from a Countrey of *France*, *Albigenses*, spread over *France* and lower *Germany*, and the banks of the *Rhine*; of these, he saith, *Hæreligum erroribus quos a Manichæis et Priscillianistis mutuati sunt, hoc insuper addiderunt, ut Baptismum parvulorum inutilem esse dicerent, ut qui prodesset nemini queat qui non et ipso credere, et per seipsum Baptismi sacramentum petere possit, quale nihil Manichæis, & Priscillianistæ docuisse legimus.* And indeed *Bernard*, who is placed by *Usher*, at the yeare 1130. just a 100. yeares after *Berengarius*, Sermon 66. in *Cantica*, mentions the Heresie of some, that had no name, because their heresie was not from man, nor received they it by man, but they boasted themselves, to be the successors of the Apostles, and called themselves *Apostolicos*: Now although he charge them with denying Marriage, and abstaining from meates, yet you may smell out of his owne words, that this was but a calumny; but take the Character he sets downe of them and weigh it, and you would conceive he had spoken of Protestants.

*Irrident nos quia baptizamus Infantes, quod oramus pro mortuis, quod sanctorum suffragia postulamus,* and a litle after, *Non credunt autem ignem purgatorium restare post mortem, sed statim animam solutam a corpore, vel ad requiem transire, vel ad damnationem.* And a little after, *Jam vero qui Ecclesiam non agnoscunt, non est mirum, si ordinibus Ecclesie detrahunt, si instituta non recipiunt, si sacramenta contemnunt, si mandatis non obediunt.* The same *Bernard* in Epist. 204. writes to *Hildefonsus* Earle of *S. Giles*, to take away *Henricus* once a Monke, then an Apostate, *quod dies festos, sacramenta, Basilicas, Sacerdotes sustulerit, quod parvulis Christianorum Christi intercluditur vita, dum baptismi negatur gratia, nec saluti propinquare sinuntur,* and it is well known that *Petrus Cluniacensis* who is placed by *Usher* at the yeare 1150. hath written an Epistle to three Bishops of *France* against *Peter de Bruis* and *Henricus*, as defending errors digested into 5. Articles. First, That little ones may not be baptized: Secondly, that Temples or Altars are not to be made, Thirdly, that the Crosse of Christ is not to be adored or worshipped, but rather to be broken and trodden under foot. Fourthly, that the Masse is nothing, nor ought to be Celebrated. Fifthly, that the benefits of the living nothing profited

the deceased, that we are not to thank to God. He saith that the heretic of the Petrobrusians, was received in the Cities of Gallia Narbonensis, and complaines, that the people were rebaptized, the Churches profaned, the Altars digged downe, the Croffes fired, on the day it selfe of the Lords passion, flesh was openly eaten, the Priests scourged, Monks imprisoned, and by terrors and torments compelled to marry wives. All this was done very neate 400.yeares before Baltazar Pacomisanus, or as others write him Pacimontanus.

§ 3.  
Of Baltazar  
Pacimontanus.

But perhaps you thinke however, that Baltazar was the first that opposed the baptisme of Infants in the 16. Century, which possibly may be true, though herein you follow Cochleus and Bellarmine, who addes that Erasmus himselfe had sowed some seedes of it also, but Gerhard the Lutheran in the 40th Tome of his Common places, where he handles this question, rather derives the Originall from Carlostadius, and alleageth Melancthon, Com. on Coloss. and saith, that he is called the father of the Anabaptists by Erasmus Alberus. Now I doe not finde in Melancthon that which Gerhard saith of him, yet Sleidan saith of him, that he praised their opinion, and Osander that he joyned himselfe unto them, and I finde that Melancthon in his Comment on 1 Cor. 9. 24. sayes of him that he indeavoured to promote the Gospel, though in a wrong course. Arnoldus Moscovius hist: Anahap: lib. 1. §. 2. sayes that the businesse of Anabaptisme began at Wittenberg, Anno Christi, 1522. Luther then lurking in the Castle of Wartburg in Thuringia, by Nicolas Pelargus, and that he had Companions at first, Carlostadius, Philip Melancthon and others, and that Luther returning from his Pastors as he called it, banished Carlostadius and the rest, and only received Philip Melancthon into-favour againe. Now they that know what was Luthers vehemency and pertinacy on the one side, and Melancthons timoroulnesse on the other side, may well conceive, hat as in the businesse of Images in Churches, and Consubstantiation, so in this about Infant-baptisme the temper of these two men much hindred the clearing of this truth, perhaps fearing that a further reformation then they had begun, would be an occasion of nullifying, all they had done. Surely it hath bene the unhappy fate of the reformed Churches, that they have so stueke to Luther, and Calvin, that they have scarce stepped one step further in reformation then they did, but stilly maintained onely the ground they had gotten.

gotten. *Cassander* in his Epistle to he D. of *Cleves* before mentioned reckons the error of Anabaptisme to have bin revived about the yeare 1622. by *Nicolaus Stork* or *Palargus*, & *Thomas Munzer*; but it is not *res tanti* to search any further into this matter, nor is it of any weight to enquire much after this *Baltazar*. He is stiled *Baltazar Hübner Pacimonianus*, Dr. in *Waldsbuor*, in the Epistle *Zwinglius* writes to him, before his answer to his booke about baptisme, & in the Epistle *Zwinglius* wrote to *Gynorans*, he relates how he came to *Zurich*, and was there demanded by the Emperor, who it seemes sought his life, there he made some recantation, but it appeares he was afterwards taken and burnt at *Vienna* in *Austria* Anno, 1528. For what cause I know not. *Zwinglius* saith this of him in his Epistle to *Gynorans*. *Nos dexteritatem spectamus in homine, ac mediocritatis studium, in eo autem homine (falli cupio) nihil quam immoderatam rei gloriae sitim deprehendisse visus sum ipse mihi.* And *Osiander* at the yeare 1528. saith only of him, he was *Homo fanaticus et crassus Anabaptista*. But I leave him to his Judge to whom he stands or falls, onely I marvelle I reade no worse, specially in *Osiander*, said of one that is accounted a leader in so hated a sect.

“**Y**OU goe on, Since that time multitudes in Germany have imbraced his opinion, who because they opposed paedobaptisme, were forced to reiterate their owne baptisme, and thence were called “*Anabaptists*. Afore I proceed, because it goes so currant, that rebaptization is not only an error, but also an heresie, let me beg of you one good argument to prove it unlawfull *in se*, or intrinsically, I meane without respect to scandall, or the like cause by accident, for a man that hath beene baptized rightly, to be baptized againe: One baptisme *Eph. 4. 5.* is not to me all one as once baptizing, no more then one faith once beleiving, We are regenerated by baptisme, and a man is borne but once. But are we not borne againe by the Word, and must that be but once preached? Is not sinne mortified, the Church sanctified by baptisme, and are not these often? And for example, if there were as good for paedobaptisme, as that *Act. 19. 5, 6.* for rebaptizing, the controversie were at an end with me. But if heresie must be determined by the votes of men, *Smectymnus* may be judged an *Arian*, and the opposers of *Pasche* Hereticks: this by the way, though not besides the matter.

“**Y**OU goe on, And soone proved a dangerous and turbulent sect, not only working a world of mischiefe about *Munster*, and other

§. 4.  
Of rebaptizing.

9

§ 5.  
Of the Anabaptists in Germany, and the Antiprelatists.  
“ parts in England.

"parts of Germany, but have with this opinion drunke in abundance  
 "of other dangerous heresies and blasphemies, and quickly grow into  
 "such divisions and subdivisions among themselves, that Bullinger  
 "notes that they were growne to no lesse then 14. Sects in his time  
 "which is indeed the common los of all Sectaries.

To all which I only answer thus, that much of this is true I make no question, though perhaps vehemency of opposition, hath made matters more or worse then they were, as it is wont to be in such cases, and I finde that *Qualter* in his Apology for *Zuinglius*, saith of them, *veritate studiosi videri vellent*, and *Cassander* speaks favourably of some of them. But it is no marvaile that when men grow into sects, such things happen, especially when the reformation of an abuse is denyed men by an orderly Synodical way, and the persons that seeke it, declaimed against, accused, and accursed, and persecuted as *Schismaticke* and *Heretiques*; and unlearned and factious men, joyne with a discontented party for sinister ends, so that the men that hold an opinion have no regular Ministry, nor orderly meetings to debate or conclude of things amongst themselves; and to agree upon a confession of their doctrine, to be by all avouched. But have not the like, if not the same things happened in other matters? Did not the like troubles happen in *Q. Elizabeths* dayes in seeking to remove *Episcopacy* & Ceremonies? Did not some of them grow a dangerous and turbulent Sect? was not the practise of *Hacker* and his companions like that of *John a Leyden* at *Munster*? Did not divisions and other miscarriages and persecutions, bring the Non-conformists of *England* as low as the Anabaptists? Did not *Whitgift* long agoe compare the Anabaptists principles with the Nonconformists of *England*, and *Hooker* in his preface to his bookes of Ecclesiasticall policy, their proceedings, manners & pretences together? and yet *Episcopacy* is now found an abuse and so may in time be Pædobaptisme. Indeed these miscarriages were argumentative if they did arise from the nature of the doctrine taught: but when they come only from the weakness, or rashnes, or malignity of the assertors, or from the violence of opposers, we must not jumble things together, but by sifting the matter to the bray, sever the nature of the doctrine from the quality and actions of the teachers, else we shall as soone loose truth as finde it: Now whether the nature of the Doctrine that denies Pædobaptisme, inferre any such turbulent effects, I shall consider in examining that which follows.

*And*

"And because this opinion and divers others which depend upon it, begins unhappily to take place, and spread among our selves in this Kingdome.

S. 6.  
Of Anabaptists opposing Magistracy.

You do not expresse what those opinions are which depend upon it, "Mr. Richard Vines in his Sermon on Eph. 4. 14. pag. 13. Having sayd "What heresie ever came abroad, without Verbum Domini in the "mouth of it? and then after the Arians plea, he saith the Anabaptists from Matth. 28. 19. Go ye therefore and disciple all nations; "and when we shalbe thriven to his axill or full stature, he will under- "mine Magistracy by that Rom. 12. 19. Avenges not your selves.

But how knowes Mr. Vines this? I do not take Mr. Vines for a Prophet & to inferre this by reason, The Anabaptist urgeth Matth. 28, 19. against paedobaptisme, Ergo, he will urge Rom. 12. 19. against Magistracy, is in, my slender apprehension a baculo ad angulum. I doe not feare to ayene, and doubt not but to be able to make it good, that the principle by which he proves paedobaptisme, from the reason & equity of the rule of circumcision, doth by just consequence undermine, I will not say all Magistracy, but much of the Magistracy and Lawes of the Kingdome of England, as they are at this day. Perhaps he may say the Anabaptists heretofore have opposed Magistracy. I reply, Have none of the adversaries of the Anabaptists undermined Magistracy? Since the actions of Munster and Munster I finde not either in writing or action any opposition but the Batenburgick after mentioned (which what they were I know not) made by the Anabaptists against the Magistrates or Magistracy. I cannot but thinke it necessary to insert the words of Cassander a Papist in his Epistle to the Duke of Gulicke and Cleve. Hujus quem dixi Mamonis cui sunt hic Theodoricus successores sectatores fere sunt omnes, qui per hac Belgica, & inferioris Germania loca huic Anabaptistica heresi affines deprehendantur, in quibus magna ex parte pii cujusdam animi argumenta tenent, qui imperito quodam zelo incitati, errore potius quam animi malitia a vero divinarum litterarum sensu, et concordia totius Ecclesie consensu desciverunt. Quod ex eo perspicitur potest, quod Monasteriensibus, et hinc consequentis Batenburgicis a Iohanne Batenburgo, post cladem Monasteriensem excitatis furoribus Novam quandam restitutionem regni Christi, quod in delusione impiorum per vim externam positum sit modicantibus acerrime semper resistunt, et in sola cruce Regni Christi instaurationem et propagationem consistere docuerunt, quo fit ut qui huiusmodi sunt, Commiseratione potius et emendatione quam infestatione et perditione digni videantur. How unlike is Mr.

Vines



Vint his speech to the Lord Major of Great London, to these words of *Cassander* a Papist, to the D. of *Clare* a Puritan. And for those in these dayes, that deny or question *Pado-baptisme*, as I know them not, or very few of them, so I cannot say what they do, or hold, as being not privy to their tenets or proceedings, onely understanding by one of your assembly, that there was a little book put forth intitled *the compassionate Samaritane*, upon perusal I found that that Author, who ever he were, accounts it a calumny to charge the *Antipadobaptists* with opposing Magistracy. But concerning this the confession of faith, lately put forth in the name of 7 Churches of them *Arie*. 48, 49. will give best information. But if you meane not this but some other error depending on the opinion of *Antipadobaptisme*, when I meete with them in your sermon, I shall in their proper place, consider whether they do depend on it or no, and for the opinion it selfe, I say, if it be not truth, the spreading of it is unhappy, if it be truth, the more it spreads, the more happy it is for the Kingdome.

§.7.  
Of the hinder-  
ing of refor-  
mation by  
*Antipadisme*.

“Y On say further. *And so the works of reformation without Gods mercy likely to be much hindered by it.*

Sir, you now touch upon a very tender point, in which it concerned you, and it in like manner concernes me, and all that have any love to *Iesus Christ*, or his people, to be very considerate in what we say. I have entred into Covenant to endeavour a reformation as well as you, and though I have not had the happines, (as indeed wanting ability) to be employed in that eminent manner you have beene in the promoting of it (in which I rejoyce) yet have I in my affections sincerely desired it, in my intentions truly aimed at it, in my prayers heartily sought it, in my studies constantly minded it, in my indeavours seriously prosecuted it, for the promoting of it greatly suffered, as having as deepe interest in it as other men. Now begging this *Postulatum*, or demand, that *Pado-baptisme* is a corruption of *Christ*s institution, which upon the reading of my answer, and the 13 reasons of my doubts formerly mentioned, will appeare not to be a mere *Provisio principii* begging that which is to be proved. I say this being granted, I humbly conceive that *Pado-baptisme* is a Mother Corruption that hath in her wombe most of those abuses in discipline and manners, and some of those errors in doctrine that doe defile the reformed Churches; and therefore that the reformation will be so far from being hindered by removing it, that indeed it is the only way to further reformation, to begin

begin in a regular way, at the purging of that ordinance of *Iesus Christ*, to wit Baptisme, without which, experience shewes how insufficient after Catechizing, Excommunication, Confirmation, *Unio reformatæ*, solemn Covenant, Separation, & the New Church Covenant, invented or used to supply the want of it, are, to heale the great abuses about the admitting visible professors into the privilege of the Church, from whence spring a great part, if not all the abuses in discipline, receiving the *Lords Supper*, and manners of Christian people. And therefore, I earnestly beseech in the bowels of *Iesus Christ*, both you, and all others, that ingage themselves for God, to take this matter into deepe consideration. I am sensible how inconsiderable a person I am, and how inconsiderable a number there be that are affected with this motion, I do consider how much against the streame of the Reformed Churches, such a reformation would be. Yet when I consider how far fetched the reasons for Pedobaptisme are, how cleare the institution of *Christ* is against it, how happily truths opposed with as much prejudice as this, have beene in proceesse of time vindicated, of what moment the knowledge of this point is to every conscience, how exact a reformation our solemn Covenant binds us to endeavour, I do not despaire but that this truth also may take place upon second thoughts, where it hath beene rejected at the first, nor doe I doubt but in time Gods people will consider what an influence baptisme had of old into the comfort and obligation of consciences, and how little it hath now. And truly Sir, though it may be one of my weaknes, yet I suppose it can doe you no hurt to tell it; I feare you want much of that blessing, which was hoped for by your Assembly, in that you do waste so much time about inconsiderable things comparatively, and hastily passe over or exclude from examination this which deserves most to be examined, but rather seekes to stop the bringing of it to any tryall. But having told you this much, I follow you in your Sermon.

"You say, *I shall God-willing handle this question more largely then I have done any other in this place, and the rather, because of three other great mischiefs which go along with it. First I see that all that reject the baptizing of Infants, do & must upon the same grounds reject the religious observation of the Lords day, or the Christian Sabbath, viz. because there is not (say they) an expresse institution or command in the New Testament.*

S. 8.  
The Antipedobaptists principle overthrowes not the Lords day; the Pedobaptists principle reduceth Judaisme, and Popish Ceremonies and addes to the

Give Gospel.

Give me leave to take up the words of him in the *Part*, *with* *in* *the* *eyes* *of* *the* *congregation*, *What* *a* *word* *hath* *gotten* *out* *of* *the* *hedge* *of* *your* *teeth* ! *They* *doe*, *They* *must*. Though I doubt not of your will, yet I see you want some skill in pleading for the Lords day, that others have: the truth is that it is neither so, nor so, *They* *neither* *doe*, *nor* *must* *reject* *upon* *the* *same* *ground* *the* *Lords* *day*. That they doe not I can speake for one; and your owne words delivered aſter with more caution, *Verily* *I* *have* *hardly* *either* *knowne*, *or* *read*, *or* *heard*, intimate that though few, yet you cannot say, but you have heard, or read or knowne of some, that have not with baptizing of Infants rejected the Lords day; but you have, I presume, heard or read of whole, and those reformed Churches, that have upon such a ground rejected the Lords day as not of divine institution, who yet are zealous for padebaptifme. *Now* *must* *they*. And to make that good, let us consider their ground as you mention it. Their ground you say is, *because* *there* *is* *not* *an* *expresse* *institution* *or* *command* *in* *the* *New* *Testament*; *in* *this* *there* *is* *their* *principle*, that what hath not an expresse institution or command in the New Testament is to be rejected. But give me leave to tell you, that you leave out two explications that are needfull to be taken in; First, that when they say so, they meane it of positive instituted worship, consisting in outward rites, such as Circumcision, Baptifme and the Lords Supper are, which have nothing morall or naturall in them, but are in whole and in part Ceremoniall. For that which is naturall or morall in worship, they allow an institution or command in the old Testament as obligatory to Christians, and such doe they conceive a Sabbath to be, as being of the Law of nature, that outward worship being due to God, dayes are due to God to that end, and therefore even in *Paradise*, appointed from the creation; and in all nations, in all ages observed: enough to prove so much to be of the Law of nature, and therefore the fourth Commandement justly put amongst the Morals; and if a seventh day indefinitely be commanded there, as some of your Assembly have indeavoured to make good, I shall not gainsay: though in that point of the *quora pars temporis* which is morall, I do yet *em* *pro* suspend my judgement. Now Circumcision hath nothing morall in it, it is utterly positive, neither from the beginning, nor observed by all nations in all ages, nor in the Decalogue, and therefore a Sabbath may stand, though it fall. 2. The other explication is, that when they require expresse institution or command in the New Testament, they doe not meane that in positive worship, there must be



a command *testimonium verbi*, in so many words, in forme of a precept, but they conceive that Apostolicall example, which hath not a mere temporary reason, is enough to prove an institution from God, to which that practise doth relate. And in this, after some evidences in the Scripture of the New Testament, they ascribe much to the constant practise of the Church in all ages. Now then if it be considered, that when *Paul* was at *Troas*, *Act. 16. 7.* the Disciples came together to breake bread, and *Paul* preached upon the first day of the weeke; and *Paul*, *1 Cor. 16. 1. 2.* as he had appointed in the Churches of *Galatia*, so he appoints at *Corinth* collections for the poore the first day of the weeke; & *Revel. 1. 10.* it hath the *Elogium* or title of the Lords day; and it was so Sacred among Christians, that it was made the question of inquirers of Christianity, *Dimittimus sabbatum?* Hast thou kept the Lords day? to which was answered, *Christianus sum, immittere non possum*, I am a Christian, I may not omit it: it is cleare evidence to me, that either Christ or the Apostles, having abrogated the old Sabbath, *Col. 2. 16.* subrogated the first day of the weeke instead of it. Now if a moiety of this could be brought for *Pedobaptisme*, in the stead of Circumcision of infants, I should subscribe to it with you. But *Pedobaptisme* not consisting with the order of Christ in the institution, being contrary to the usage of it by *John the Baptist*, & the Apostles, there being no foot-steps of it, till the erroneous conceit grew of giving Gods grace by it, and the necessity of it to save an infant from perishing, some hundred's of yeares after Christs incarnation; I dare not ascribe to the practise of it upon a supposed analogy, equity or reason of the rule of Circumcision, and imaginary confederation with the beleiving parent in the Covenant of grace. For to me it is a dangerous principle upon which they go that so argue: to wit, that in mere positive things (such as Circumcision and Baptism are) we may frame an addition to Gods worship from analogy or resemblance conceived by us betwene two ordinances, whereof one is quite taken away, without any institution gathered by precept or Apostolicall example. For if we may doe it in one thing, why not in another? where shall we stay? They that read the Popish expositors of their Rituals, doe know that this very principle hath brought in Surplice, Purification of women, &c. that I mention not greater matters. I desire any learned man to set me downe a rule from Gods Word, how far I may go in my contrived parity of reason, equity or analogy, and where I must

*Vid. Reinold.  
Confer. with  
Hart, c. 8 §. 4.*

stay; when it will be superstition and will worship, when not; when my conscience may be satisfied, when not? That which Christ and his Apostles have taken from the Jewes, and appointed to us, we receive as they have appointed: but if any other man, if a Pope, or Oecumenicall Councell take upon them to appoint to mens Consciences any rite in whole or in part, upon his owne conceived reason from supposed analogy with the Jewish ceremonies, it is an high presumption in such against Christ, and against the Apostles command to yeeld to it, *Col. 2. 20.* though it hath a shew of wisdom, *1. 23.* And the Apostles example, *Gal. 2. 3. 4. 5.* binds us to oppose it, when it is likely to bring us into bondage. And for the other pillar upon which at this day padobaptisme is built, it is to me very dangerous, *viz. That the Covenant of Evangelicall grace is made to believers and their seeds; that the children are confederates with the Parents in the Covenant of grace.* Which without such restrictions, or explications as agree not with the common use of the words (which in the plaine sense import this, that God in his Covenant of grace by Christ hath promised not only to justify and save believing Parents, but also their children) is in my apprehension plainly against the Apostles determination, *Rom. 9. 6, 7, 8.* makes an addition to the Gospell mentioned *Gal. 3. 8. 9.* and drawes with it many dangerous consequences, which I abhorre. You adde, "*Now God hath so blessed the religious observation of the Lords day in this Kingdome, above other Churches and Kingdomes, that such an endeavour to overthrow it, deserve justly to be abhorred by us.*" Upon occasion of which passage I only desire to intimate to you, that from happy events its not safe to conclude, that a thing pleaseth God. You know it is the way the Monks and Prelates use to inferre that their institution is of God, because their Orders have yeilded so many pious Confessors, Martyrs and Saints; & it too much countenance the way of arguing for Independency (by which it hath prevailed) in Letters from abroad, and suggestions at home, still harping on this string, that it is the way of God, because they that are in that way thrive & grow more spirituell then others. And if this arguing be good, It prospers; therefore it pleaseth God; then it will follow on the contrary, It prospers not, therefore it pleaseth not God: And if so, we might inferre Infantbaptisme is of men, not of God, sith if conscience and experience may speake, there are but few Christians that have tasted the sweets & comfort of their baptism, as *Mt. Shepard*, in his Epistle before *Philipps* viiid. of infant-bap. The other note is this, that when you say, that such

as indeavour to overthrow the religious observation of the Lords day, deserve justly to be abhorred by us, it must be taken *cum grano salis*, with caution, of such as doe it against cleare light, with a malicious spirit: Otherwise your words reach to forraigne reformed Churches & their teachers, yea in a sort to your selfe, who may be said interpretatively to indeavour to overthrow it, while you build it on the same ground with *pa. Iobespisme*. But I proceede.

**Y**OU say, Secondly the teachers of this opinion, where ever they pre-  
vail, take this Profelites wholly off from the Ministry of the  
Word and Sacraments, and all other acts of Christian Communion  
both publique and private, from any but those that are of their own  
opinion, condemning them all, as limbes of Antichrist, worshippers and  
followers of the Beast.

This is indeed a wicked practise, justly to be abhorred, the making  
of sects upon difference of opinion, reviling, separating from their tea-  
chers and brethern otherwise faithfull, because there is not the same  
opinion in disputable points, or in cleare truths non-fundamentall, is a  
thing too frequent in all sorts of Dogmatists, and yet so contrary to  
common charity, which teacheth us to beare all things, to the rules of  
heathens, who could say, *Non eadem sentire quosdam, sed eadem inco-  
lumi licuit semper amicis*, It hath bin alwayes allowed that friends  
should differ in opinion about the same things, & yet continue friends,  
much more against that neare concorporation of Christians: that I  
looke upon it as one of the great plagues of Christianity, you shal have  
me joyre with you in shewing my detestation of it. Yet nevertheless,  
First; It is to be considered, that this is not the evill of *Antipadobap-  
tisme*; you confesse some are otherwise minded, and therefore must  
be charged on the persons, not on the assertion it selfe, and about this  
what they hold, you may have now best satisfaction from the confe-  
sion of faith in the name of seven Churches of them, *Art. 33.* and o-  
thers following. Secondly, It is fit when such things happen, that  
godly Ministers should looke upon it as their affliction, & take occa-  
sion *excusare semetipsos*; to search themselves whether they have not  
by their harsh usage of their brethern, unjust charging them, misrepor-  
ting their tenents, stirring up hatred in Magistrates & people against  
them, instead of instructing them, unsatisfying handling of doubtfull  
questions, and by other ways alienated them from them. And I make  
bold to let you understand, that among others you have heere one  
cause at my starting at this point of *Pa. Iobespisme*, remembering

§. 9.  
Of the evill  
of separating  
from the Mi-  
nistry and  
Communion  
of Christians  
by reason of  
this opinion.

S. 10.  
Of the condition into which the opinion of Antipædobaptisme puts the infants of believers, of original sin, salvation out of the Church, and Covenant of grace.

a very moving passage which is in your Sermon Preached and printed on 2 Chron. 15. 2. Concerning the bridge that God hath set up about the 2. Commandment, that you admire that true mortal man should dare in Gods worship, to meddle any farther then the Lord himselfe hath commanded.

"Come after you. Thirdly, their opinion puts all the Infants of all believers into the self-same condition with the Infants of Turkey and Indians.

And so doth the opinion of Cyprian with his 66. Bishops, that would have Gods grace denied to none. And so do the words of the grave continuation of the Brownists, put forth by Mr. Rantland; Part. 3. pag. 50. Children may be lawfully accounted within Gods Covenant, if any of their Ancestors in any generations were faithful: Exod. 20. 5. But it may be you do not so; I pray you then tell me, wherein you make their condition different? Possibly if you open your selfe plainly, there will be no difference between us. I will deale freely with you herein. 1. Concerning Gods Election, I am not certaine any more, concerning the election of a believers Infant, then an unbelievers. I rest upon Gods words, I will have mercy on whom I will have mercy, Rom. 9. 15. 2. For the Covenant or promise of grace, that is, righteousness and life in Christ; though I acknowledge a peculiar promise to Abrahams naturall posterity, mentioned Rom. 11. 27. Yet I know not that God hath made such a covenant to any, much less to all the naturall seed of any believing Gentile; if you can shew me such a Character, I shall count it a treasure: but I dare not forge such grants. 3. Yet I grant that the present estate of a believers Infants hath a more comfortable likelihood that they are in Gods election, then the infants of Turkes and Indians; both because they have their parents prayers, and the Churches for them; they have some promises, though generall, indefinite, and additional; & we find by experience, God doth very frequently continue his Church in their posterity, though it often happen that the child of godly parents prove very wicked. But this I dare not ground upon any promise of free grace, made to the child of a believer as such, for feare lest I intreate blasphemy, by challenging a promise which God doth not keep; nor upon any pretended law of friendship, lest that objection reflect on me, Is there unrighteousness with God? Rom. 9. 14. which the Apostle thought best to answer by ascribing to God the most absolute liberty, v. 15. 28.

4. That the condition in respect of future hopes of a believers In-

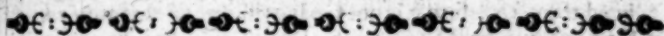
fant

fast is a thousand times better than of a Turk or Indian, because it is born in the bosom of the Church, of godly parents, who by prayers, instruction, example, will undoubtedly educate them in the true faith of Christ, whereby they are not only as the Turks children, *in potentia Logica*, in a Logical possibility, or *in potentia rationis*, in a remote possibility, but in *potentia pragmatica*, in a near possibility, to be believers, and saved. And surely this is a great and certain priviledge enough to satisfy us, if we remember the distance between God and us: Nor do I feare to be gored by any of the three horns of your Syllogisme, of which one you say must unavoidably follow. The first is, *That either all are damned who die in their infancy, being without the Covenant of grace, having no part in Christ.* But this follows not; there is no necessity from any thing said before of their condition, that all of them should be damned, or be without the Covenant of grace, having no part in Christ: God may choose them all, or some, take all, or some into the covenant of Grace (which is, *Et will be thy God, and the God of thy seed*, that is, mine Elect, *Rom. 9. 8. 11.*) into communion with Christ (who dyed for the Elect, *Rom. 8. 33. 34.*) notwithstanding any thing I have said of their condition. The second is, *Or else all are saved, as having no originall sin, and consequently needing no Saviour, which most of the Anabaptists in the world do avow, and therewith bring in also all Pelagianisme, universall grace, free-will, &c.* This I imagine is the error you conceive depends upon Anti-pedobaptisme. I finde Mr. Blake stands much upon this in his Birth-right-priviledge, pag. 17. where he saith, *"The Anabaptists in this present age, well see, that all that joyn in this covenant shall be-tween those rocks, either to affirm, that infants die in their pollution, or perish in their birth-sin, or else to deny this originall pollution, or any birth-sin at all.* But for my part I see no reason of this, unless it be granted that no infant can have sin forgiven, unless it be baptized. May it not be said, that some, or all infants are saved, notwithstanding their birth-sin, by the grace of God electing them, putting them into Christ, uniting them to him by his Spirit, forgiving them their birth-sin through Christs obedience, although they be not baptized? As corrupt as the Schoulmen were, they could say, *Gratia Dei non alligatur Sacramentis*, The grace of God is not tyed to Sacraments. If most of the Anabaptists hold universall grace, and free-will, there may be as much said of most of the pedobaptists, taking in a great part of the Papists, almost all the Lutherans, and Arminians, and if they

they denyed originall sin, it is their dangerous error, but it is not consequent on their denying Pædobaptisme. But the late confession of faith made by the name of 7. Churches of them in London, *Art. 4. 5. 21. 22. 23. 24. 26.* will abundantly answer for them in this point of *Pelagianism*. The third is, "Or that although they be tainted with originall corruption, and stand a Saviour, Christ doth *pro bene placito*, save some of the infants of Turke and Indians dying in their infancy, as well as some of the infants of Christians; and so carry salvation by Christ out of the Church beyond the Covenant of grace, where God never made any promise. Nor doth this follow: for it may be said, all that dye in their infancy are not damned, nor all saved because they have no birth-sin, nor some of the Indians saved. For the some that may be saved, may be the infants of believers, to whom God may forgive their birth-sin, without baptism. Thus you may perceive, how the push of all the horns of your horned Syllogisme may be avoyded. But you conceive it a great absurdity to say, "That Christ doth *pro bene placito* save some of the infants of Indians: it is true, it is a bold saying, to say he doth save them, but ~~its~~ as bad to say that God may not save them *pro bene placito*, according to his good pleasure. He hath mercy on whom he will have mercy. But then "salvation by Christ is carried out of the Church, where he hath made no promise: if you mean by the Church, the invisible Church of the elect, the Church of the first-born that are written in heaven, of which Protestant Divines, as *Morton de Ecclesia*, and others against *Bellarmino* understand that saying, *Extra Ecclesiam non est salus*, without the Church is no salvation: then it follows not, that if the infants of Indians be saved, salvation is carryed without the Church, for they may be of the invisible Church of the elect, to whom belongs the promise made to *Abraham*, *I will be thy God, and the God of thy seed*. But if you mean it of the visible, though I disclaim *Zwingli* his opinion (who was a stiffe assertor of Pædobaptisme, and I think the founder of the new way of maintaining it, by the new addition to the Covenant of grace) that *Hercules*, *Aristides*, *Socrates*, *Numa*, and such like heathens are now in heaven; yet I cannot say no persons without the communion of the visible Church are saved: He that could call *Abraham* in *Ur* of *Chaldea*, *Jeh* in the land of *Ur*, and *Rahab* in *Jericho*, may save some amongst Turkes and Indians out of the visible Church. You will not call *Rome* a true visible Church, nor will you, I think, say, that all are damned that are in *Rome*. You adde,



addr, "That God hath made a promise to be the God of believers and  
 "of their seed, we all know. If you know it, yet I profess my igno-  
 rance of such a promise; I read indeed of a promise made to Abra-  
 ham, That he would be his God, and the God of his seed, and I read  
 That they that are of the faith of Abraham, are the children of Abra-  
 ham, Gal. 3. 7. 29. Rom. 4. 11, 12, 13, 16. But I am yet to seek for that  
 promise you speake of, to be the God of believers and their seed.  
 You say, "But Where the promise is to be found, that he will be the  
 "God of the seed of such Parents who live and die his enemies, and their  
 "seed not so much as called by the preaching of the Gospel, I know not.  
 Nor do I. Only I know this, I will have mercy on whom I will have  
 mercy, and I will have compassion on whom I will have compassion,  
 Rom. 9. 15. which is the Apostles answer in this very case. Thus  
 have I entered your out-works, I shall now try the strength of your  
 walls, I mean the third part of your Sermon.



Infant-baptisme cannot be deduced from holy Scripture.

### PART. III.

Concerning the Arguments from Scripture for Infant-baptism.



You say, My first argument is, his, The Infants of  
 believing parents are scederati, therefore they must  
 be signati: They are within the Covenant of  
 Grace belonging to Christs body, Kingdom, Fa-  
 mily, therefore are to partake of the seal of his co-  
 venant, or the distinguishing badge between them  
 who are under the Covenant of grace, and them  
 who are not. The ordinary answer to this argument, is by denying  
 that Infants are under the Covenant of grace, only some few deny the  
 consequence, that although they were within the Covenant, yet it fol-  
 lows not that they must be sealed, because say they, the women among  
 the Jews were under the covenant, yet received not circumcision,  
 which was the seal of the Covenant.

S. i.  
 Of the con-  
 nexion be-  
 tween the co-  
 venant and  
 the seal.

They that deny the consequence of your argument, do it justly, for the consequence must be proved by this universall: All that are *federati*, must be *signati*, all that are in the covenant of Grace must be sealed, which is not true. If it were true, it must be so, either by reason of some necessary connexion between the termes, which is none; for it is but a common accident to a man that hath a promise or a covenant made to him, that he should have a speciall sign, it may *adesse*, *vel abesse* *subjecto*, it may be present, or absent from the subject: God made a speciall promise to *Joshuah*, that he should bring *Israel* into the Land of *Canaan*; to *Phineas* a covenant of an everlasting Priesthood, without any speciall sign or seal distinct from the Covenant; or else it must be so by reason of Gods will declared concerning the covenant of Grace, but that is not true. The promise made to *Adam*, which you confesse was the same in substance with the covenant of Grace, had no speciall sign or seal annexed to it; *Noah*, *Abel* were within the covenant of Grace; yet no speciall sign appointed them, therefore it is not Gods will that all that are *federati* in the Covenant, must be *signati*, Sealed; if they had been *signati*, though they were *federati*, it had been will-worship, God not appointing it to them. But you will say, all that are *federati* should be *signati*, since the solemn Covenant with *Abraham*. But neither is this certain, sith we finde no such thing concerning *Melchizedeck*, and *Lot*, that lived in *Abrahams* time, nor concerning *Job*, that it's conceived lived after his time. You will say, but it is true of all the *federati* in *Abrahams* family: but neither is that true; for male children before the eighth day, and women, though federate, yet were not to be signed. So that you see it is so far from being universally true, that all that are *federati*, must be *signati*; that this is all which is true, all the male children of *Abrahams* family, if they were eight dayes old, must be signed with the sign of Circumcision, which never will be able to prove the consequence of your Enthymem according to true Logick.

"But you say this receives an easie answer, the women were circumcised in the males; else God could not have said, that the whole house of *Israel* were circumcised in the flesh, else could not the whole Nation of the Jews be called the Circumcision; in opposition to all the world besides, who were called the Uncircumcision.

'Tis true; the answer you give is an easie answer, because easie to be answered, but it is not a sufficient answer, to take away the exception  
against

against that universall proposition which must prove the consequence of your Enthymeme: The answer is, *That women were circumcised in the males.* You express it thus, pag. 28. where you repeat the same thing. *This sign was actually applied only to the males, yet the females were virtually circumcised in them:* So this is your meaning. The women were not circumcised at all, yet that the males were circumcised, it was all one as if they had been circumcised in their persons. Now then let us scan this answer: the conclusion to be proved was, that Infants were to be sealed actually, not virtually. For if a virtuall sealing, or baptizing were all that you would prove, we might grant it; we may say infants are virtually baptized in their parents, and yet it may be unlawfull to baptize them actually; as it would have been unlawfull to have circumcised women actually, notwithstanding their virtuall circumcision. For it had been a will-worship, there being no command to do it. And indeed, to speak exactly, women were not circumcised virtually in the males; for he is said virtually to have a thing by another, as by a Proxie, or Attorney, that might receive it by himselfe, yet *quoad effectum juris*, according to the effect of Law, anothers receiving is as if he had received it: but so the males did not receive circumcision for the females; for the females might not be circumcised in their own persons, it had been their sin, if they had received it, God not appointing it: As it had been a sin for a child to be circumcised afore or after the eighth day, in them that altered or swerved from the appointment of God: Now then this being the conclusion to be proved. That infants of believing parents are to be actually signed or sealed, the proposition must be meant of the same signing or sealing, and the Syllogisme thus framed. All that are *federati*, must be actually *signati*. All the infants of believers are *federati*, *Ergo*, All the infants of believers must be actually *signati*: If you do not thus frame your Syllogisme, but put in the proposition virtually signed, and in your conclusion actually signed, your Syllogisme hath four termes, and so is naught. If you do not put actually signed in the conclusion, you conclude not that which you should prove. Now this also occasions me to note another fault in your argument, to wit, your concluding that which was not the question, which was not of any sign indefinitely, but of baptism. You cannot say it is all one, for there are other signes of the Covenant besides baptism, as circumcision of old, so the Lords Supper now. If then I should grant the conclusion, That infants of believers are to be *signati*, yet you would

say they are not to be partakers of the Lords Supper, because it is not appointed for them. So in like manner if it were granted you, that infants of believers are to be signed, yet it follows not that they are to be baptized, unless you can prove it is appointed to them; and the truth is, if it were granted, that children were *signati*, yet it were a high presumption in us to say, therefore they must be *signati*, without Gods declaration of his minde, and if it were granted they must be *signati*, it were in like manner a high presumption in us to say, therefore they must be baptized, without Gods declaration of his minde concerning that Ordinance. Though it may be good to argue thus, it is Gods minde, therefore it is to be done; yet it is a great pride of spirit for us to argue, This should be, therefore God hath appointed it. As for the reasons you bring to prove that women were virtually circumcised in the males, they prove it not, for when it is said *The whole house of Israel were circumcised in the flesh*, the sense is not, every person is either actually, or virtually circumcised, but all the house of *Israel* is put for a great part, or the greater, or the most eminent, as it is frequently elsewhere, *1 Sam. 7. 3. Ait. 2. 36. Ait. 13. 24.* as the whole Church is said to come together, when the most of them come together. And in the like manner the people of the Jews may be called the *Circumcision*, from the greater or more famous part, though the women be neither actually nor virtually circumcised. As a field of wheat may be called from the greater or most eminent part; as a Church of believers, from the greater or most eminent part, though the rest be neither actually nor virtually believers. And for your other reason, *pag. 28.* "It was Gods expresse order, *Exod. 12. 28.* "No uncircumcised person might eat of the Paschever, which we are sure women did, as well as men, therefore they were virtually circumcised; Neither is this cogent. For, the Proposition is thus to be limited, *pro subiecta materia*, according to the subject matter. No uncircumcised person might eat thereof, that ought to be circumcised: Now women were not appointed to be circumcised at all, therefore they need not either actually to be circumcised, or to have any circumcised for them, or in their stead, which you mean (I think) by virtuall circumcision. Now I have dwelt so long on your Consequence, because I still stick at this, That no reason of ours in positive worship, can acquit an action that is performed from will-worship. Nothing but Gods will, manifest in his institution, gathered by some command or example now in force, can do it. Nevertheless, because

I conceive the Antecedent of your Enthymema is not true, though your Argument be overthrowen by shewing the invalidity of your Consequence, I shal proceed to examine your 5 Conclusions, by which you endeavor to make good both your antecede<sup>n</sup>t, & whole argument.

Your first conclusion is this, "*That the Covenant of grace for substance, hath always bin one & the same to Jews and Gentiles.*"

S. 2.  
Of the first conclusion concerning the identity of the Covenant of grace for substance to Jews and Gentiles.

This conclusion I grant: but on sundry passages in the p<sup>ro</sup>of of it, I think it necessary to make these animadversions. 1. You carry the narration of the Covenant made with Abraham, Gen. 17. as if it did only contain the covenant of Grace in Christ, whereas it is apparent out of the Text, that the Covenant was a mixt Covenant, consisting of temporall benefits, to wit, the multiplying of his seed, v. 6. the possession of Canaan, v. 8. the birth of Isaac, v. 16. and the spirituall blessings, v. 5 7. Yea, *Cameron the sibus de triplici fœdere Dei, thesi 78.* saith, *That circumcision did primarily separate Abrahams seed from other Nations, sealed the earthly promise, it signified sanctification secondarily.* And indeed this is so plainly delivered in the Scripture, that the Psalmist calls the promise of Canaan, the covenant made with Abraham, Ps. 105. 8, 9, 10, 11. *He hath remembred his Covenant for ever, the word which he commanded to a thousand generations, which Covenant he made with Abraham, and his Oath unto Isaac, and confirmed the same to Jacob for a Law, and so Israel for an everlasting covenant; Saying, unto thee will I give the Land of Canaan, the lot of your inheritance.* If you should say that these promises were types of spirituall and heavenly things, the reply is, that though it be true, yet the things promised were but carnall and earthly, as the Sacrifices were but carnall things, though shadowes of spirituall.

2. When you say thus: "*The manner of administration of this Covenant, was at first by types and shadowes, and sacrifices, &c.*" It had been convenient to have named Circumcision, that it might not be conceived to belong to the substance of the Covenant. But of this there may be more occasion to speak at pag. 35. of your Sermon.

3. Whereas, pag. 14. you place among the third sort of Abrahams seed, "*Profelytes; that were selfe-justitaries, carnall and formall professors:*" it behoved you to shew, where in Scripture they are called Abrahams seed, which I think you cannot. Yea, the truth is, you herein joyn with Arminius, who in his Analysis of the 9. to the Romans, makes this as the ground of his wresting that Scripture, that there is a seed of Abraham mentioned, Romans 4. 9, 10. and Galat. 3. & 4. cap.

*Qui*

## Infant-baptisme cannot be deduced

*Qui per opera legis iustitiam & salutem consequuntur*, Who follow after righteousness and salvation by the works of the Law. To whom *Baine* on Eph. 1. 5. p. 139. answers. *Reside, though the sons of the flesh may signifie such, who carnally, not spiritually conceive of the Law; yet the seed of Abraham without any adjoynd, is never so taken.* But it is yet stranger to me, that which Mr. *Blake* hath, pag. 9. where he saith, "That there yet remains in the bosome of the Church, a distinction of the seed of Abraham, born after the flesh, and after the spirit. And that now by vertue of being born after the flesh, some have a Church-interest. And applies that of Gal. 4. 29. Even so it is now, so children born of believing parents after the flesh, ahaving there by title to Church-interest. Which passages are very grosse, though he makes this the medium of his fourth Argument. For, first, whereas the Apostle, by being born after the flesh, means not infants born of believing parents, but those that are under the covenant of Mount Sinai, that is, who sought righteousness by the law, and not by faith: Mr. *Blake* means, by being born after the flesh, birth by naturall generation of infants born of Christian parents. 2. Whereas he saith, that such are in the bosome of the Church; the Apostle saith, they persecute the Church, and are cast out. 3. Whereas he makes such *Abrahams* seed, he therein joyns with *Arminius*, against the truth, and against the Apostle: for though the Apostle makes *Ismael* to be the son of *Abraham*, and speaks of him as born after the flesh, whom he typically makes to represent legall justitaries; yet doth he not call *Abrahams* seed simply such justitaries. 4. Whereas the covenant of grace is made the reason of baptizing infants, by alleaging this place for baptizing of infants; To be born of *Hagar*, that is, to be in the covenant of works, should give a child interest into the Church of Christ. For my part, I can see no other consequence than this, of that cloudy argument. The rest of your explication of the first Conclusion, I let passe without any further animadversions, as being unwilling *sellare minutias*, to insist on small things, or to stand upon matters of expression, where I think you mean right, and your words are likely to be so taken.

S. 3.  
Of the mean-  
ing of the se-  
cond Con-  
clusion.

Y Our second Conclusion is this: "Ever since God gathered a di-  
"stinct number out of the world, to be his Kingdom, City, house-  
"hold, in opposition to the rest of the world, which is the kingdom, city,  
"and household of Satan; He would have the Infants of all who are  
"taken



"taken into Covenant with him, to be accounted his, to belong to him, to his Church and family, and not to the Devils.

This Conclusion you expresse so ambiguously, that it is a *Cathur-nus*, a buskin that may be put on either legge, right or left, which should not have been in the main Proposition, upon which the whole frame of your Argument hangs. You say, "*The Infants of all who are taken into covenant with God, are to be accounted his*; but you tell us not in what sense this is to be understood. For whereas persons may be said to be accounted his, either before God, or *in facie Ecclesie visibilis*, in the face of the visible Church; 1. Before God, either in respect of his election from eternity, or his promise of grace in Christ, congruous to it; Or of their present estate of inbeing in Christ, or the future estate they shall have. 2. *In facie Ecclesie visibilis*, persons may be said to be accounted God's, either as born among his people, and so potentially members of the Church, as being in a way to be in time actually members of the Church of Christ, or who already enquire after God, and professe Christ, though they do not well understand the doctrine of Christian Religion, such as the *Catechumens* of old were: or they are to be accounted his, in respect of actual participation of Baptisme, and the Lords supper. 3. The accounting of them to be God's, may be either an act of science, or faith, or opinion; and that grounded on a rule of charity, of prudence, or probable hope for the future. You do not declare distinctly in which of these senses or respects, the Infants of all who are taken into covenant with God, are to be accounted his; so that I am almost at a stand, what to deny, or grant. It cannot be denied, but God would have the infants of believers in some sort to be accounted his, to belong to him, his Church and family, and not to the Devils, (which expression I fear you use in this and other places, *ad faciendum populum*, to please the people.) It is true, *in facie Ecclesie visibilis*, the infants of believers are to be accounted Gods, to belong to his family and church, and not to the Devils, as being in a neer possibility of being members of the church of God, by an act of opinion grounded on probable hopes for the future: But to make them actually members of the visible Church, is to overthrow the definitions of the visible Church, that Protestant writers give, particularly the Church of England, Art. 19. who make the visible Church a number of Christians by profession: to make a member of the visible Church, to whom the note of a member of the visible Church doth not agree; to make them visible members

The answer of the Assembly of Divines to the reasons of the 7 dissenting brethren, p. 48 præcog. 1. The whole Church of Christ is but one, made up of the collection and aggregation of all who are called out of the world by the preaching of the Word, to professe the faith of Christ

members that are only passive, and do nothing, by which they may be denominated visible Christians. Yea, it will follow, that there may be a visible Church, which consists only of Infants of believers; for a number of visible members, makes a visible Church. It is also true, that we are not to account Infants of believers to belong to God, before God, in respect of election from eternity, or promise of grace in Christ, or present estate of in-being in Christ, or future estate by any act of science or of faith, without a particular revelation: for there is no generall declaration of God, that the Infants of present believers indefinitely all, or some, either are elected to life, or are in the covenant of grace in Christ, either in respect of present inbeing, or future estate.

Mr. Cotton, [The Covenant of Gods free-grace, p. 15.] *Fifthly, it is ordered in regard of the persons to whom it is given, Gal. 3. 16. It was given to Christ, and in Christ to every godly man, Gen. 17. 7. and in every godly man to his seed; God will have some of the seed of every godly man to stand before him for ever.*

Against this passage I except, That when he saith, *that the covenant of grace is given in every godly man to his seed*; he expresseth himself in an unusuall phrase, so obscurely, that his meaning is not easily conceived. For when he saith, *it is given in every godly man*; If he mean it as he said in the words next before, *in Christ to every godly man*, that every godly man should be to his seed, as Christ to every godly man; this were to make every godly man a mediator to his seed, as Christ is to every godly man, wch would be blasphemy. If he mean that every godly man is a root of the Covenant, as Abraham, it is most false, sith this is proper to Abraham alone, to be the father of the faithfull, Rom. 4. 11. And the root that beares the branches, whether naturall, or ingrafted, Rom. 11. 16, &c. And when he saith, *it is given to his seed*, he speaks indefinitely, which may be understood universally to all his seed, which is most manifestly false; or else particularly, as the words following seem to import: But neither is this true, as shall be presently shewed. Nor doth he tell us whether the covenant of grace be given to the godly mans seed, absolutely as his seed; which if he affirm, then he must affirm the covenant of grace is given to all the seed of every godly man: for, *Quatenus ipsum includes de omni*. That which is said of any thing, as such, agrees to all that are such. Or whether it be given conditionally. Now it is true, that some promises do suppose a condition, as justification presupposeth believing:

And

and if this be the meaning, the Covenant of grace is given to every godly man, and in every godly man to his seed, if they do believe, then it is no more then the Covenant of grace is given to every godly man, and then it is but trifling to adde, *and in every godly man to his seed*, such nothing more is expresse, but what was said before, nor any thing conveyed from the godly man to his seed; some promises have no condition, as the promise of *writing Gods Laws in our hearts*, for if any condition be put, we shall fall into *Pelagianisme*, that grace is given according to our merits. 2. That which he saith, he saith without any prooffe at all, yea, contrary to the expresse words of the Apostle; *Rom. 4. 11, 12, 13. Rom. 9. 6, 7, 8. Gal. 3. 7, 14, 29.* who limiteth this promise, *Gen. 17. 7.* to the seed of *Abraham*, and the seed of *Abraham* he explains to be the elect, and believers only, whether of Jews or Gentiles, and those of the Jews that are in that Covenant, not to be in that Covenant, because *Abrahams* naturall seed (though God have more regard in his election and covenant of grace to *Abrahams* naturall seed, then to any other godly mans naturall seed that hath been since) but as his seed by calling. And for that which he saith, *God will have some of the seed of every godly man to stand before him for ever*, meaning this, as I conceive, of election and covenant of grace, or some state consequent upon these, it is but a bold dictate without prooffe, imposing on Gods counsell and covenant, especially sith God hath declared so expresse after the Covenant, *Gen. 17. 7. That he will have mercy on whom he will have mercy. Exod. 33. 19.* whence the Apostle inferreth, *Rom. 9. 18.* an unlimited freedom notwithstanding his Covenant to *Abraham*, to *show mercy as whom he will*, any other being passed by: and therefore that promise was made good to *Abraham* in the calling of the Gentiles, *Rom. 9. 24. Rom. 4. 16, 17.* yea, *John Baptist* saith, *That God could raise up children to Abraham out of stones*, *Mat. 3. 9.* And for the thing it selfe, it is not true, *That God will have some of the seed of every godly man to stand before him for ever.* For millions of godly persons die childlesse, as *Abel*, &c. millions that have children, yet their posterity are rooted up. Were there not other godly persons from *Seth* to *Noah*, besides those mentioned in the Genealogy *Gen. 5.* yet it is certain that none of their seed stood before God at the time of the Flood but *Noah*, and some of his. Is it not more likely that none of *Elies* children, or *Sampuels* stood before God in Mr. Cottons sense? Besides, if that which Mr. Cotton saith were true, how is it that the Candlestick is

is removed quite from some people, and the naturall branches broken off, and the branches besides nature, even of the wilde Olive, grafted into the true Olive? Then, suppose a godly man have but one childe, that childe must infallibly stand before God. It is said indeed *Jer. 35. 19.* and Mr. Cotton seems to allude to it, *Jonadab the son of Rechab shall not want a man to stand before me for ever.* But this standing before God is not meant of election to eternall life, and the covenant of grace, but of preservation in the destruction of Jerusalem, and being after the Captivity of *Babylon Scribes*, as *Junius annot. in Jerem. 35. 19.* gathers from *1 Chron. 2. 35.* and *for ever* is in many places meant of a temporall duration for some ages. This digression will not be thought unnecessary by those that know how apt many are to swallow down such mens dictates without examination. But I proceed.

Nor are we to account Infants of believers by an act of opinion according to a rule of prudence, by which the Sacraments are to be administred, to belong to God *in facie Ecclesie visibilis*, in respect of outward profession, as the *Catechumini*, or participation of baptism and the Lords Supper, as compleat Christians. And as for being accounted by an act of opinion according to a rule of charity to belong to God, it hath no place in this matter. For judging of mens present estate by a rule of charity, is when men judge of others the best, that their words and works may be interpreted to signifie, according to that of the Apostle, *1 Cor. 13. 7. Charity believes all things*: But infants do not shew any thing by words or works that may signifie their thoughts, and therefore in respect of them, whether they be good or bad, we can have no judgement, but must only suspend our act of judging them. But if by judgement of charity be meant, as some expresse it, conceiving a thing to be so, because we know nothing to the contrary, then are we to conceive all infants to belong to God, yea almost all men in the world by the judgement of charity, because for ought we know to the contrary, all may be elected. Wherefore I must either here stop, or else gather your meaning by your expressions in other parts of your Sermon, and the expressions of those with whom I conceive you concur in opinion; and therefore if I should not exactly light on your meaning, you are to thank your selfe, but not to blame me. This is then that which I conceive you meane. That in the promise which God made to *Abraham*, *That he would be his God, and the God of his seed,*

as this promise comprehends Evangelicall blessings, the infants of believers are comprehended, and therefore they are *federati*, taken into Covenant with their Parents. And yet I am at a stand, whether when you say they are taken into Covenant with their Parents, and that the promise, *I will be thy God, and the God of thy seed*, belongs to them in respect of Evangelicall blessings, you mean it in respect of saving graces, or the priviledge of outward Ordinances, though the latter is no more true then the former, yet it is lesse dangerous, and sometimes your expressions incline me to think you mean no more, especially that which you say pag. 12. *Secondly, All true believers are Abrahams seed, Gal. 3. 29. These only are made partakers of the spirituall part of the Covenant, nevertheless, because the most of your expressions carry it thus, that you conceive that God hath promised according to the Covenant with Abraham, I will be thy God, and the God of thy seed, to be the God of the naturall seed of believers, in respect of the saving benefits of the Covenant of grace in Christ, and your proofes tend that way, I shall oppose that assertion. But that I may not be thought to wrong you, or cum larvis luctari, to fight with a vizour, the reasons why I conceive you mean, or at least your readers are likely to take your meaning so, are these, you say pa. 8. My first argument is, They are within the Covenant of grace belonging to Christs body, kingdome, family, therefore are to partake of the seal of his Covenant, or the distinguishing badge between them who are under the Covenant of grace, and them who are not. Pag. 9. You expresse your second conclusion thus. God will have the Infants of such as enter into Covenant with him, to be accounted his, as well as their Parents: You set downe the substance of the Covenant of Grace, pag. 10. to consist in those benefits, and then you often say, The children are in the Covenant of grace with their believing Parents: and pag. 31. You reject the asserting to the Infants of believers priviledges peculiar to some, and assert the priviledges belonging to the Covenant of grace, which all that are in Covenant may claime, which you say, God made to Abraham, and all his seed. Besides, your Texts you produce tend to prove that, as Acts 2. 39. &c. and you say, pag. 15. They shall be made free of Gods City, according to Abrahams Copy, I will be thy God, and the God of thy seed, which in respect of us Gentiles, can have no other meaning, then in respect of justification, sanctification, and salvation, & p. 16. speaking of Zachary, you*

say, Let him profess the faith of Christ, and the Covenant of salvation comes to his house, for now he is made a son of Abraham, that by Abraham's promise now toucheth him. And pag. 26. The proving of the two first conclusions gains the whole cause of the Covenant to the same, and children belong to it, then they are to be owned as Covenanters. pag. 37. The whole Covenant of grace, containing all the promises, whereof this is one, viz. That God will be the God of believers, and of their seed; that the seed of believers are taken into Covenant with their parents. This is a part of the Gospel preached unto Abraham, and the Apostles were to baptize them; that is, to administer baptism as a seal of the Covenant, to all those who received the Covenant. And Master Pines in his Sermon, pag. 19. calls them confederates with their believing parents, and Mr. Blake pag. 16. God promises to be a God in Covenant to him and their seed; which people in Covenant have also a promise from him of the Spirit. Nor do I doubt but that your meaning is agreeable to the Directory, which directs the Minister at Baptism to teach, *That the promise is made to believers, and their seed, which promise, what it is, appears by the words following, make this baptism to the infant a seal of adoption, remission of sin, regeneration, and eternall life, and of all other promises of the Covenant of grace.* And the truth is, although in some passages, (especially Mr. Blake) you speak more warily, as if you would avow only a Covenant for outward privileges, as when Mr. Blake saith pag. 14. *This birth-right incites only to outward privileges,* yet in applying those Texts, Gen. 17. 7. *At. 2. 39. Mat. 19. 14.* and others, you are enforced to expresse your selves, as if you meant the Covenant whereby salvation is promised by Christ, as knowing that those Texts you produce, do otherwise speak nothing to the purpose; being plainly meant of saving graces; and the Covenant now of the Gospel is not of outward privileges, as the first Covenant made with Abraham was, and therefore if there be not a promise of saving graces to Infants, they are not now under an Evangelicall Covenant of free grace, and that baptism seals only the promise of saving grace, remission of sin, &c. and therefore if there be not a promise of saving grace to infants, in vain are they baptized, the seal is put to a blank, as some use to speak: And if that there be no covenant of saving grace, to no end is so much weight laid on this for the comfort of parents, and such an Odium cast on Anti-pedobaptists for denying it, and therefore I see not but your assertion, if you do not revoke your plea for pedobaptisme,

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must be conceived thus: That God hath made a Covenant or promise of living grace in Christ, not only to believers, but also to their seed, whom you baptize for this reason. "The Author of the little book intitled *Infants baptizing* proved lawful by Scripture, pag. 3, 4, 5. *Interprets the Covenant, I will be thy God, and the God of thy seed, thus, I will be the God of every believer, and the God of every believers seed in respect of outward Church-privileges, to be members of the visible Church, partakers of baptism, &c. so the natural seed, in respect of inward and merely spiritually, so none but true Saints, in whom the new creature is formed. But I say againe [Abraham] or [thy]* in that Covenant is put only for *Abrahams*, and not for every believer. For sith the Apostle plainly interprets believers to be *Abrahams* seed, Rom. 4. 13, 16. Gal. 3. 29. to say *Abraham* is put for any believer, makes the speech so have an inept tautology, *I will be the God of Abraham*, that is, of every believer, according to that Authors sense; and *I will be the God of thy seed*, that is, of every believer, according to the Apostles sense. And that in that Covenant should be a promise to us believing Gentiles, *That so our seed should be conferred visible Church-privileges, to be members of the visible Church, partakers of baptism, &c.* is but a dream, the Scripture no where explaining it so, and being so understood, were not true, there being many of the seed of believers, that neither *de facto*, in event, nor *de jure*, of right, have those visible Church-privileges, to be members of the visible Church, partakers of baptism, &c. and if there were such a promise, God could not take away the Covenant-Rite from the posterity of believers, which he threatens, Rev. 2. 9. George Philips, vind. of Infant bapt. p. 37. Calls the Covenant, *an offer to become their God*, and all along supposeth infants under the Covenant, because grace was offered in circumcision; and they sealed, because it was offered. But the Covenant is not an offer, but a promise; nor is a man under the Covenant of grace, or in the Covenant of grace, because an offer is made, for then refusers might be said to be under the Covenant, but because God hath promised, or performed to them. And if infants are to be baptized (which is his ground) because the Covenant is offered to them in baptism, then in effect, it is to argue, they are to be baptized, because they are to be baptized, which is nugatory. I have discussed this matter more fully, that I may shew you how doubtfull your speeches are, and give you the reason, why I set down this as your conclusion to be denied by me. *That the*

Covenant of saving grace in Christ, expressed Gen. 17. 7. In these words [I will be thy God, and the God of thy seed] is made a promise and their natural seed. Now I will shew you the reason why I take this to be an error, and that very dangerous.

S. 4.  
That the Covenant of grace is not made to believers and their seed.

MY first reason is taken from the Apostle Rom. 9. 6 &c. in which place this very Text that is now the apple of our contention, was brought into question. Beza thus expelleth the question. *Qui fieri possit ut reiectus sit Israel, quin simul constituendum videatur ritum esse pactum Dicitur Abrahamo. & tunc semine sanctum. I deny nor, but there was also some other promise included in that objection, to wit, some promise made to Israel, or the house of Israel, probably that *Gen. 34. 33. 36. 37.* For so the words ver. 6. *They are not all Israel which are of Israel,* do intimate.*

But without question the promise made to Abraham, Gen. 17. 7. was one which was included in that objection. Beza, Twisse, Ames, and others, answering Arminius, call it the Covenant of God with Abraham, which was that, Gen. 17. 7.

Twisse vind. Grat. cont. Armin. lib. 3. pa. 1. digr. 7. *Huius autem promissionis (Gen. 17. 7. 8.) fides confestim apparet in discrimine ad ius ex reiectione Judaeorum ex eccisione armenorum ex sedure Dei, cum sint ex Abrahamo secundum carnem promissarii; sic tamen apparet prima reiectio fides intuentibus.*

Walze cont. Corvin. cap. 35. pag. 377. *Apostolus ostendit, ideo verbum fœderis ex divina promissione Israelitis fallacem non excidere aut irritum fieri, licet magna fallacem falli esse incredula, quia promissum illud fœderis fallacem a Deo, non in proprie qui ex semine Abrahami secundum carnem erant ortivi, sed hic qui secundum electionem gratiam Abrahami familie ex utraque promissum erant inferendi.*

and the very phrase of Abrahams seed, In Isaac shall thy seed be called, ver. 7. The children of the promise are counted for the seed, ver. 8. *Sarah shall have a son,* ver. 9. do evidently shew, that the promise objected to prove, that if the Jews were rejected from being Gods people, then God failed in making good his word, was, that promise to Abraham, *I will be thy God, and the God of thy seed.* Whereunto I may adde, that the Answerers of Arminius, and the cited Remonstrants, to wit, Bains and Ames do say, *It was the Word of promise, not of the Law, as*

Arminius conceived, for the word of promise saith Ames, Animadv. in Remonstran. script. Synod. de prædest. cap. 8. Sect. 4. *Is distinguished and opposed to the words of the Law, Gal. 3. 17, 18.* Now the word of the promise where, is to Abraham and his seed, ver. 16, and this is *thy seed* by the *verbum fœderis*, the word of the Covenant. Now let us consider how the Apostle answers it. He denies that Gods word made to Abraham did fall, though the Jews were rejected: because that promise, *I will be thy God, and the God of thy seed,* as it

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comprehended saving grace, was never meant by God of all *Abrahams* posterity, or of any barely, as they were descended from *Abraham* by natural generation, but of the Elect, whether descended by natural generation from *Abraham*, or not. And this is apparent both from the words, *v. 7. Neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called, &c. v. 8.* It is expounded thus: *That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed; Whence it is apparent, that the same are not alwayes the seed by calling, which are the seed of Abraham by naturall generation, and that the children of the flesh are not the same with the children of promise, and that the Apostle conceived this the right way of answering those that objected, the falling of Gods word upon the rejection of the Jews, by restraining the promise, of being God to Abrahams seed, only to the Elect, whether of Abrahams naturall posterity, or not, with so little respect to any birth-right priviledge, that he not only rejected *Ismael*, and took *Isaac*, but also loved *Jacob*, and hated *Esaü*, by prophesie declaring his minde, the elder shall serve the younger, and in this the Apostle acquits God from unrighteousnesse, in that He hath mercy on whom he will have mercy, and whom he will he hardens, notwithstanding his promise made to *Abraham* and *Israel*, or any birth-right priviledge they could claime. That I may not be thought to go alone in this, I will recite some others concurring with me in this, Dr. Twisse vind. Grat. l. 1. part. 3. digr. 2. Argumentū Apostoli ad probandū fœdus dei initū cum Abrahamo, non omnes Abrahæ posteros similia sua comprehendere sic simpliciter instituentū esse censemus: *Esaüus & Jacobus erant ex posteris Abrahæ, at horū utrūq; non complexus est Deus fœdere suo, cum Abrahamo inito: ergo non omnes posteros Abrahæmi. Probatur autem Deum non complexū fuisse utrūq; fœdere gratiæ, quia non complexus est Esaūū majorē, sed Jacobū minorē.* Baim on Eph. i. 5. p. 138. He answereth the assumption of the latter Syllagism, by distinguishing of *Israel* & children, denying that all *Israelites* are that *Israel* to which Gods word belongeth, or that all *Abrahams* seed are those children who God adopted to himselfe, *v. 7.* but such only who were like *Isaac*, first begotten by a word of promise, and partakers of the heavenly calling.*

The new Annotations on the Bible, Annot. on Rom. 9. 8. [The children of the flesh, &c.] Not all they who are carnally born of Abraham by the course of nature are the children of God to whom the promise of grace was made; but the children of promise, that is, those who were born by virtue of the promise, those who by Gods speciall grace were adopted (as *Isaac* by a speciall and singular promise was begot by Abraham) they only are accounted for that seed mentioned in the Covenant, I will be thy God, and the God of thy seed.

The reason is to be conceived in this manner, the rejecting of such who are not the true Israel, nor belong not to the number of Gods adopted children cannot shake Gods word spoken to Israel and Abrahams seed; but many of the Israelites, and Abrahams seed, are such to whom the word of God belonged not, ergo, the word of God is true, though they be rejected. Pag. 139. A child of the flesh being such as he who descended from Abraham according to the flesh. For it is most plain,

Estius annot. ad Gen. 17. 7. Colligitur hic Calvinus eo ipso qui quis est semen Abraham ad cum pertinere promissionem Abrahæ fallam: sed responso manifesta promissionem illam de benedictione spirituali intellectam, non ad carnale semen Abraham pertinere, sed ad spirituale, quemadmodum cum iste Apostolus interpretatus est, Rom. 4. & 9. Si enim carnale semen intelligatur jam ad neminem ex gentibus illa promissio pertinebit sed ad solos ex Abraham & Isaac secundum carnem genitos.

Parvus Comment in Mat. 3. 9. Docet quoque promissiones Dei non obligare esse carnali origini sed pertinere tantum ad posteritatem fideles & spirituales. Non enim sunt filii Abraham qui secundum carnem sunt ex Abraham, sed qui secundum spiritum.

that these did make them think themselves within the compass of the word, because they were Israelites, and the seed of Abraham, in regard of bodily generation propagated from him; and Arminius doth decline that, in objecting and answering which, this discourse consisteth. Beside that, though the sons of the flesh may signify such who carnally, not spiritually conceive of the Law, yet the seed of Abraham without any adjoynd, is never so taken. The assumption which is to be proved is this, That many of Abrahams seed are such to whom the word belongeth not. The

word which belonged not to Ishmael and Esau, but to Isaac and Jacob only, and such as were like to them; that word belonged not to many of those who are the seed of Abraham and Israelites: But the word shewing Gods love, choice, adoption, blessing of Israel and Abrahams seed, belonged not to Esau, Ishmael, and such as they were, but to Isaac and Jacob.

Amesius Animadv. in Remonstr. citat. Scripta Synod. de Prædestin. cap. 8. 5. 6. thus expresseth the Apostles scope. Multi sunt ex semine Abraham, ad quos verbum promissionis non spectat, ut Ishmael, & Ismaelice, si autem multi sunt ex semine Abraham, ad quos verbum promissionis non spectat, cum rejectio multorum Judæorum, qui sunt ex semine Abraham non irritum facit verbum promissionis. Out of all which I gather, if the naturall posterity of Abraham, were not within the Covenant of grace, by vertue of that promise Gen. 17. 7. then much lesse are our naturall posterity: but the former is true, Rom. 9. 6, 7, 8, 9, 10, 11, 12. therefore the latter is true: and the contrary, delivered in that which I conceive your assertion, false. A second reason is this, The Apostles Exposition of the promise shews us best

best what is the meaning of it, but the Apostle when he expounds the promise of God to Abraham, *I will be thy God, and the God of thy seed*, as it was a promise of saving grace, to wit, justification, and life, expounds it as belonging to Abraham, not as a naturall Father, but as Father of the faithfull, whether of the Jews, or the Gentiles, and his seed, not his naturall, but his spirituall seed, Christ, and believers, Rom. 4. 11, 12, 13, 14, 15, 16, 17. Gal. 3. 7, 16, 29. Whence George Downham of Justification lib. 6. cap. 6. §. 4. speaks thus. The other promises concerning his seed are two: The former concerning the multiplication of his seed, that he should be a father of a multitude of Nations, namely, in Christ, and that he would be a God to many and his seed, he doth not say to seeds, as of many, but as of one, so thy seed, which is Christ, Gal. 3. 16, that is, Christ mysticall, 1 Cor. 12. 12. Concerning the multitude of the faithfull in all Nations, both Jews and Gentiles. This promise therefore implieth the former, that in Christ, the promised seed, Abraham himselfe, and his seed, that is, the faithfull of all Nations should be blessed: And in confirmation of this promise, he was called Abraham, because he was to be a Father of many Nations, that is, of the faithfull of all Nations, for none but they are accounted Abrahams seed, Rom. 9. 7, 8. Gal. 3. 7, 29. Thus he opens the Apostles meaning, and thus frequently do Protestant Divines in their writings. Now if only believers are in that promise, as it was a promise of saving grace, then it is not made to the naturall posterity, as such, of any believer, much lesse of us Gentiles.

My third reason is this. The Covenant of grace is the Gospel, and so you call it, pag. 37. when you say, *This is a part of the Gospel preached unto Abraham*. Now the Gospel preached to Abraham, the Apostle thus expresseth, Gal. 3. 8, 9. *And the Scripture foresawing, that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, in thee shall all Nations be blessed: so then, they which be of faith, are blessed with faithfull Abraham, and ver. 11. But that no man is justified by the Law in the sight of God, it is evident, for the just shall live by Faith, it is Hab. 2. 4. By his faith.* And generally, when Divines distinguish of the Covenant of grace, and of works, they say the condition of the Covenant of grace is faith. They then that say the Covenant of grace belongs not only to believers, but also to their naturall children, whether believing or not, these adde to the Gospel, and the Apostle faith of such, Gal. 1. 8, 9. *Let him be accursed.*

Ainworth  
ann. on Gen.  
12. 7. Thy seed  
Thas is, so all  
the children of  
promises (the e-  
lect) who only  
are counted A-  
brahams seed,  
Rom. 9. 7, 8.  
and in Christ  
are heirs by  
promise, as well  
the Gentiles as  
the Jews. Gal.  
3. 26, 28, 29.  
Amei. Coron.  
art. 1. cap. 2.  
Seminis etiam  
inculcatio solas  
electos et effi-  
caciter vocatos  
notari docet A-  
postolo sic hunc  
titulum inter-  
pretante, Rom.  
9. 8. Gal. 3. 16.  
x. 4. 18.



Fourthly, I thus argue: If God have made a Covenant of grace in Christ, not only to believers, but also to their seed, or naturall children, then it is either conditionally, or absolutely: if conditionally, the condition is either of works, and then grace should be of works, contrary to the Apostle, *Rom. 11. 8.* or of Faith, and then the sense is, God hath promised grace to believers, and to their seed, if believers, that is, to believers, and believers, which is turgatory. If this Covenant of grace to believers seed be absolute, then either God keeps it, or not: if he do not keep it, then he breaks his word, which is blasphemy; if he do keep it, then it follows, that all the posterity of believers are saved, contrary to *Rom. 9. 13.* or if some are not saved, though they be in the Covenant of grace, there may be Apostasie of persons in the Covenant of grace, by which the Arguments brought by Mr. Prynn, in his *Perpetuity*, and others for perseverance in grace are evacuated, and *Berissus* his *Hymenaeus deservit* justified: The truth is, generally to be in the Covenant of grace, and to be elect, and to persevere in grace, are meant of the same person, according to the Apostles doctrine, *Rom. 9. 7, 8. &c.* and the common doctrine of the Contra-Remonstrants. And on the contrary, *Berissus* in his book *de Apostasia sanctorum*, pag. 79. among other absurdities which he reckons as consequent on their opinion that deny Apostasie of Saints, puts this as the seventh. *Baptismum non obsequere certo in omnibus liberis fidelium gratiam Dei (quum inter illos quidam sint etiam antecessoris decreto Dei ab aeterno absolute reprobati) ac proinde dubitandum esse fidelibus de veritate fœderis divini, Ego sum Deus tuus, & semini tui post te.* And when this was urged by the Author of the Synod of Dort, and Arles reduced to the practice, Part. 3. Sect. 6. in these words. *For to every person whom they baptize, they apply the promises of the Covenant of grace, clean contrary to their own doctrine, which saith, that they nothing belong to the Reprobates of the world, Dr. Trusse answers, that however in the judgement of charity they take all Infants brought to be baptized, to be elect, yet the promises of the Covenant of grace do indeed belong only to the Elect, which he proves at large, by shewing that there are promises of the Covenant of grace, as of regeneration, circumcising the heart, writing the Law in their hearts. Jer. 31. 33. which must needs be absolute. For no condition can be assigned of performing these promises, but that it will follow, That grace is given, to wit, the grace of faith, according to mens Workes, which is plaine Pelagianism.*

Whence



Whence he concludes. Now then who are they on Whom God should bestow faith and regeneration, but Gods Elect? And accordingly Baptism as it is a Seale, and assurance of performing this promise of Justification and salvation unto them that believe, so it is a seale and assurance of the promise of circumcising the heart, and regeneration only to Gods Elect. And after pag. 192. VVe are ready to maintaine, that all who are under the covenant of grace, are such as over Whom sin shall not have the dominion, Rom. 6. 14.

Besides, he that shall heare you preach, that the children of believers are in the Covenant of grace, and that they that are in the Covenant of grace cannot fall away, may be apt to conceive himselfe within the Covenant of grace without repentance and faith, and that he shall be saved without obedience, and so lay a ground-work for Antinomianisme, and consequently Libertinisme. And may not on the other side believing Parents, when they see their children vicious, and ungodly, doubt whether they themselves be true believers, because they see not their children in the Covenant of grace; and so while you think to comfort parents about their children, you may create great discomfort concerning themselves.

Lastly, if this were true, that the Covenant of grace is a birth-right priviledge, then the children of believers are children of grace by nature, for that which is a birth-right priviledge, is a priviledge by nature: and if, as Mr. Blake saith, pag. 6. of his book, *Christianity is hereditary, that as the childe of a Noble man is Noble, the childe of a freeman is free, the childe of a Turke is a Turke, of a Jew a Jew, the childe of a Christian is a Christian*; then Christians are born Christians, not made Christians, and how are they then children of wrath by nature? which whether they may not advantage Pelagians, and denyers of Originall sin, it concerns those that use such speeches, to consider.

But the Author of the writing entituled *Infants baptizing proved lawfull by Scripture*, mentions other promises besides that Gen. 17. 7. to wit, Deut. 28. 4. Deut. 30. 2. 6. Isa. 44. 3. Isa. 59. 21. Exod. 20. 6. Psal. 112. 2. and such like. To all which the answer is plaine, if men would conceive it. That according to the Apostles own determination, Ro. 9. 7. 8. these promises as they contain such things as accompany salvation, must be restrained to the Elect, whose children soever they be by natural generation, and this is agreeable to our Saviours applying the promise Isa. 54. 13. to them that are given of his Father, John 6. 45.

And thus are we to understand *Deut.* 30.6. *Iſa.* 44.3. 2. That the text, *Iſa.* 59. 21. is plainly applied to the time of the calling of the Jews, *Rom.* 11.27. and therefore cannot be applied rightly to the posterity of any believers at any time indefinitely. 3. That the promises, *Deut.* 28. 4. *Pſal.* 112. 2. are expreſſly meant of outward blessings, and therefore cannot prove a covenant of grace in Chriſt. 4. That *Exod.* 20.6. doth plainly include a condition of obedience, and it is expreſſly mentioned *Pſal.* 103. 17, 18. as included in other promises of like kind, which condition God doth not undertake for any children of a believer, but the elect, nor is Chriſt ſurety for any but the elect; and therefore till it can be proved that the Election of grace belongs to the children of believers, it cannot be proved that the Covenant of grace belongs to them by virtue of theſe promises.

S. 5.  
It is not in  
Gods church,  
like other  
kingdomes.

Now return to your Sermon. You tell us thus: *As it is in other Kingdomes, corporations and families; the children of all ſubjects born in a kingdom, are born that Princes ſubjects: where the father is a free-man, the child is not born a ſlave: where any are bound to be ſervants, their children born in their maſters houſe, are born his ſervants. Thus it is by the Lawes of almoſt all nations, and thus hath the Lord ordained it ſhall be in his kingdom and family: the children follow the Covenant-condition of their parents; if he take a father in to his covenant, he takes the children in with him; if he reject the parents out of the covenant, the children are caſt out with them.*

This paſſage I might have paſſed by, as containing nothing but dictates; Yet I think it neceſſary to obſerve, 1. That you do very carnally imagine the Church of God to be like Civil corporations, as if perſons were admitted to it by birth, whereas in this all is done by free election of grace, and according to Gods appointment: not is God tied, or doth tie himſelf in the erecting and propagating his Church, to any ſuch carnall reſpects, as deſcent from men. Chriſtianity is no mans birth-right; The Apoſtle knew not that God had ſo by promiſe, or other engagement bound himſelf, but he was free, as he ſaid to *Moses* after the promiſe made to *Abraham*, to have mercy on whom he would, *Rom.* 9. 15. Yes, to conceive that it is in Gods Church, as in other Kingdomes, and after the laws of Nations, is a ſeminary of dangerous ſuperſtitious and errors. Dr. *Kendall* in his Conference with *Harris*, hath ſhewed, that hence aroſe the frame of government

government by Patriarchs, Metropolitans, &c. And is not this the very reason of Invocation of Saints, that I mention not more of the like kind? 2. When you say, "if he take a father into his covenant, he takes the children in with him; If he reject the parents out of covenant, the children are cast out with them. If you mean this taking in, and casting out, in respect of election and reprobation, it is not true, neither if you mean it of the Covenant of grace, for that is congruous to election, and reprobation. Nor is it true in respect of outward Ordinances; the father may be baptized, hear the Word, and nor the child; and on the contrary, the father may be deprived, and the child may enjoy them. Nor is it true in respect of Ecclesiastical censures; the father may be excommunicated, and the longer in the Church, and on the contrary. And about that which you say, there is no certainty in the Pedobaptists determination. Rutherford [The due right of Presbyterie, p. 259.] saith, The children of Papists, and excommunicate Protestants, which are borne within our visible Church, are baptized, if their forefathers have been sound in the faith. But others will deny it. But it is true as well of Pedobaptists, as of Anabaptists, that like waves of the Sea they beat one against another.

You'll us, "That it was without question in the time of the Jews, Gen. 17. 9. And when any of any other Nation, though a Canaanite, or Hittite, acknowledged Abrahams God to be their God, they and their children came into covenant together."

That when Parents were circumcised, the Children were to be circumcised, is without question; Gods command is manifest. Whether this make any thing for baptizing Infants, is to be considered in its place. But that which you say, "It was in the time of the Jews, if God did reject the parents out of the covenant, the children were cast out with them; is not true. Parents might be Idolaters, Apostates from Judaisme, draw up the fore-skin again, and yet the children were to be circumcised. But in all this there is no Argument.

then to the Lords supper, or his children to Baptisme, But after, 1. 7. 5. 2. Or where either of the parents have made such profession; Or it may be considered also, whether the children may not be baptized, where either the grand-father or grand-mother have made such profession, and are still living to undertake for the Christian education of the child. For it may be conceived where there is a stipulation of the Covenant on Gods part, and a stipulation on mans part, there may be an obligation of the Covenant on both parts. Gen. 17. 7. Or if these fail, what hindereth, but that if the parents will designe their infant to be educated in the house of any godly member of the Church, the child may be lawfully baptized in the right of its household government according to the proportion of the Law, Gen. 17. 12, 13.

Cotton, Way of the Churches of Christ in N.E. c. 4. S. 6.

Infants cannot claim right unto baptisme, but in the right of one of their parents, or both. Where neither of the parents can claim right to the Lords supper, there their Infants cannot claim right to Baptisme. As

therefore we do not receive an member to the fellowship of the supper, nor their seed to Baptisme, so neither dare we receive an excommunicate person (who is to us an hea-

S. 6.  
Of the Texts,  
which are,  
Act. 2. 38, 39.  
Luk 19. 9.

**T**He first Text you dwell upon, is that, *Act. 2. 38, 39.* and thus you speak. "And so it continues still, though the Anabaptists boldly deny it, *Act. 2. 38, 39.* When Peter exhorted his hearers, who were pricked in their hearts, to repent, and to be baptized for the remission of sins, he useth an argument to perswade them, taken from the benefit which should come to their posterity; For, the promise (*saieth he*) is to you and to your children, and to all that are as far off, even as many as the Lord our God shall call: if once they obey the call of God, as Abraham did, the promise was made to them and their children. Whether they who obey this call, were the present Jews to whom he spake, or were as far off: Whether by as far off, you will mean the Gentiles, who as yet worshipped as far off, or the Jews, or any who were yet unborn, and so were as far off in time, or whether they dwelt in the remotest parts of the World, and so were as far off in place; The argument holds good to the end of the World, Repent and be baptized for the remission of sins, and ye shall receive the Holy Ghost, for the promise is made to you and your children, they shall be made free of Gods city according to Abrahams copy. I will be thy God, and the God of thy seed.

It is a very irksome thing to Readers, and especially to Answerers, when they that handle a controversy, give a text for their assertion, and make a paraphrase of it, but shew not how they conclude from it, by which means the enemy is more hardly found then vanquished. I wish, if every you write any more in this kind, you would distinctly expound, and then frame your arguments out of the text you produce: for the present I shall devourare redium, swallow downe the tediousnes of this defect as well as I can. You do not distinctly tell us what that promise was, onely I gather it is, that which you after expresse, calling it "Abrahams copy, I will be thy God, and the God of thy seed, But then you do not distinctly tell us, under which part you comprehend the promise to them, whether under the first part, I will be thy God, or under the second, I will be the God of thy seed. It may seem you thus parallel'd them: I will be thy God, with, the promise is unto you; and, the God of thy seed, with that, the promise is to your children. But I must see better prooffe then yet I have seen, afore I assent to this construction, I wilbe thy God, that is, of every believer: though the Author of infants baptizing proved lawfull by scriptures, page 4. *saieth, It is plaine and manifest by the Gramaticall construction of this promise; I professe that I neither know rule in Grammar, Logicke, or*

Divinity

Divinity for that interpretation; and yet I thinke all the strength of your prooffe lies in this imagined parallelisme. Nor doe you tell us of what thing this promise was, which you parallel with *Abrahams* copy, I will be thy God, and the God of thy seed; whether it was a promise of saving graces, or outward priviledges; Onely that which you bring in of *Zacchæus* to interpret it, "*let him professe the faith of Christ, and the covenant of salvation comes to his house*", seemes to import that you conceive the meaning thus; if you once obey the call of God as *Abraham* did, the promise of salvation is to you and your children: and sith you answer the second objection, which you call a shift, by rejecting the limiting of [*to you and your children*], with those words [*as many as the Lord shall call*], the sense must be this: *The promise of salvation is to you and your children, whether the Lord our God call them or not.* But this proposition I know you will not stand to, though as you handle the matter, this is made the Apostles assertion. But it may be you mean otherwise, thus: *If you once obey the call of God, as Abraham did, the promise of outward church-priviledges, that is, to be members of the visible Church, partakers of Baptism, &c. is to you and your children.* Now what an uncouth reason is by this made in the Apostles speech, that if they did repent, and were baptized, the promise should be made good to them and to their children, (I use your own words, expressing what you conceive the strength of the argument lies in) *that you & they shall be members of the visible church, partakers of baptism, &c.* So that the Apostle is made to say thus: If you will repent and be baptized, the promise is to you and your children, that you & they shall be baptized: What I conceive is the meaning, I will shew afterwards: in the mean time, because (though on the by) you alledge that Text, which *Mr. Tho. Goodwin* also at *Bow* in *Chippside* urged and insisted on for this purpose, I shall by the way examine what you say. You say, "*Let Zacchæus the Publican enter*" "*verily Christ himself, he be a Gentile, as some think he was, he be a great sinner, esteemed as an heathen, as we all know he was; let him professe the faith of Christ, and the covenant of salvation comes to him, for now he is made a son of Abraham, i.e. Abrahams promise now reacheth him.* Upon which I note, 1. Though it be of little moment, whether he were a Gentile or no, yet I conceive it more likely he was a Jew, partly because his name is more like the Hebrew, than the Greek or Latine; and partly because if he had been a Gentile, Christ had plainly discovered the calling of the Gentiles, which he did not till afterwards: & it would have caused in likelihood greater offence in them to hear a

Gentile



called *son of Abraham*, who already murmured that he was *gentile* to be a *gloss* to a man that was a *sinner*. 2. You thus expound [*son of Abraham*] that is, *Abraham's* promise now reachesb him. But Beza more truly, *Filius esse Abrahæ nihil aliud declarat quàm grati electionis esse* [Rom. 9. 8. Et significat fidei Abrahæ insistent, Rom. 4. 12. Et apertè Abrahæ paternæ, Joh. 8. 39. Ex quibus demum recte colligitur certa futuræ salutis expectatio, Rom. 8. 29. 3. You only expresse [*Abraham's*] by [*his*] as if you would have it conceived that salvation came only to his children by his believing, whereas Mr. Tho. Goodwin (if my memory deceive me not) comprehended the whole family under the term house, discoursing thereupon that a household Church was *prima Ecclesiæ*, the first Church, which I marvelled to hear from him, as conceiving it to overthrow the way of Government they call the Church-way, which is mainly grounded on this, that the first Church (as Parker held) is a single congregation out of many families, and is *prima sedes potestatis Ecclesiasticæ*, the first seat of Ecclesiastical power. But I know no reason why, when it is said, *Salvatio in domo* to this house, it should be stretched any further then *Zachariæ* his person, in that salvation was come to him, salvation was come to his house, and the whole Narration favours this Exposition, and Beza saith that *Theophylact*, and some others understand by house *Zachariæ* himselfe: I omit the conceits of *Brosamer*, and *Cammerarius*, as if *domus* there did refer to *Abrahæ* house, for I thinke with Beza, it is absurd to say, *This house is a son of Abraham*. 4. Although it be true, that *neque* is often a Causall particle, yet it is true, that it is sometimes a restrictive particle, as Acts 2. 45. and Acts 4. 36. and therefore may be rendered by *quatenus* as, or *in quantum* in as much, or *secundum quod*, according to what, as well as by *ex quo* *quoniam*, or *quandoquidem*, because, or forasmuch. 5. In your paraphrase, you put instead of salvation; *The Covenant of salvation*, which is not right, whatever Author you may follow therein. Now, let it be considered what an erroneous inference is made, by expounding it of all the posterity or family, and making the particle Causall, as if his believing alone did bring salvation to his house or posterity; from whence this may be gathered, a mans whole house or posterity may be saved barely by his believing, and you will see a necessity to make *neque* a restrictive particle, and to expound this house of *Zachariæ* his family only, in reference to his person. And so what you take in by the way for the credit of your conclusion, from *Link* 19.9. is not



answered by shewing the faultiness of your paraphrase.

But you returne to the Text, Acts 2:38 39. "You say, neither can the evidence of the place be eluded, by saying the promise here means is of the extraordinary gifts of the holy Ghost, to speak with tongues, &c. for we all know, that all who then believed and were baptized, did not receive those extraordinary gifts of the holy Ghost; and beside, this argument remained still in force, to be used to the end of the world; who ever beleeves and is baptized, shall receive remission of sins; and the gift of the holy Ghost, which was not true, if by the holy Ghost was meant onely those extraordinary gifts.

Though I doe not so expound the words, [the promise is to you and your children] of the extraordinary gifts of the holy Ghost, yet the words next before, and that which is before, verse 33. 17, 18. of the same chapter might very well induce men to conceive that this is the promise of which Peter meant, verse 39. nor doe I conceive your reasons sufficient to overthrow it: For what though "all who then, believed and were baptized; did not receive those extraordinary gifts of the holy Ghost; yet Peter might assure them that it should be so for the future, to them, their children, and all that are after off; as many as the Lord should call: though I doe not say, the thing was true in this sense; I onely say it might be so true, notwithstanding your argument. And whereas you say "this argument remains still in force to be used to the end of the world, who ever beleeves and is baptized, shall receive remission of finnes, and the gift of the holy Ghost. Neither doth this follow from the exposition of the words, verse 39. by the words, verse 38. of receiving the gift of the holy Ghost. For there is nothing in the text to prove that this argument still remained in force as you speake, such as might be onely a particular be nefit to them on their repenting, and baptisme, for ought you can inferre from the text.

You go on. "Nor secondly, can it be avoided by those shifts of others who interpret it thus, as you and your children, as many of them as the Lord shall call; that is (say they) whether your selves or your children, or any other whom the Lord shall call, if they repent and be baptized, they shall receive the gift of the holy Ghost. If you put in stead of, [they shall receive the gift of the holy Ghost,] these words [the promise is to you and them,] it is no shift, but the genuine and necessary explication of the text. For let the promise be what ever you can make it, you must put in that limitation if you will have it true.

*Infant-baptisme cannot be deduced*

If the promise be of saving graces, if of Christ sent, if of the outward ordinances of baptisme, &c. If of the holy Ghost in extraordinary gifts; it is none of these wayes true without that limitation. For neither God promised saving graces, nor outward ordinances, nor extraordinary gifts, nor sent Christ to them, their children, or all that are afar off without calling them and every of them. But you tell us, it is plaine, *"the strength of the argument lies in this, That if they did repent, and were baptized, the promise should be made good to them and to their children: and what comfortable argument can this be taken from respect to their children, if the Apostle must be interpreted as absent men would have him, viz. you and your children have hisberts been an holy seed, but now, if you believe in Christ your selves, your children shall be in no better condition then the rest of the Pagan World, strangers from the Covenant of God; but if afterward any of them, or any of the heathen, shall for their parts believe and be baptized, their particular persons shall be taken into covenant; but their children still left out; had this think you been a comfortable argument to persuade them to come in, in relation to the good of their children after them."*

You suppose here, that the Apostle used this argument onely in relation to the good of their children; whereas the maine matter was concerning themselves to erect them, who being told that they had crucified Jesus who was both Lord and Christ, verse 36. and had said, *Math. 27. 25. His blood be upon us and our children, were pricked in their hearts, and said to Peter and the rest of the Apostles, Men and brethren what shall we doe?* and was it not a comfortable argument for men in that case to be told, that notwithstanding all this, the promise of Christ and remission of finnes by him, was yet to them and their children, on whom they had wished Christs blood to be, and to all the Jewes that dwelt as farre off in the dispersion, as many as the Lord should call: and a great incitement to repent and be baptized in the Name of the Lord Jesus for the remission of finnes? However you conceive now, sure if your soule had been in their soules stead, you would have conceived it a very comfortable speech in this sense that I now give. As for that witlesse descant you put on your adversaries, I know not whether it be their meaning or not, sure I am no such thing follows on the applying the restriction in the end of the verse, *to them, their children, and all that are as farre off.* And that which you would burden your adversaries tenent with, as if they put

put believers infants out of the covenant, into the condition of Pagans children; it is a cooey line answered before, and therefore I may well let it passe in this place.

"You adde, *The plain strength of the argument is, God hath now remembered his Covenant to Abraham in sending that blessed seed, in whom he promised to be the God of him and his seed: do not you by your unbeliefe deprive your selves and your posteritie of so excellent a gift.*

In this passage I thinke you hit the marke, it is the very interpretation I gave in the reasons of my doubts before mentioned, in answering the argument from this text: only the alluding the promise, *Gen. 17. 7.* that expression, *do not you by your unbeliefe deprive your posteritie of so excellent a gift;* have a little relish of your interpretation of the promise concerning the naturall seed of believers: But lecting that passe, in the mine you expound it rightly. *"The promise is to you and your children; that is, God hath now remembered*

*his Covenant to Abraham in sending that blessed seed, in whom he promised to be the God of Abraham and his seed, and the sense is*

*plaine. The promise which is made to Abraham is now fulfilled in sending Christ to you and your children, and to all that are sincere off, as many as the Lord our God shall call, that they might be turned from their iniquity, and baptized in his name for the remission of their finnes;* And this agrees with the Apostles exhortation to the same purpose, *Acts 3. 25. 26. Ye are the children of the Prophets and of the*

*covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed; unto you*

*first God having raised up his Sonne Jesus, sent him to bless you in turning away every one of you from his iniquities. And Acts 13. 32,*

*33. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children; in that he hath raised up Jesus againe.*

You adde, *"And except in relation to the covenant, there was no occasion to name their children; it had been sufficient to have said, a promise is made to as many as the Lord shall call. Though I deny*

*not their children are mentioned in relation to the covenant in the sense I have given; or rather in allusion to the forme of expressions in the covenant, and predictions of the Prophets: yet there was other*

*occasion, to wit, their imprecation, Matth. 27. 25. and especially because Christ was, as it is Acts 3. 26. first sent to the Jews and their*

Annot. on the Bible, edit.

1645. on Acts

2. 36. The promise is unto

you] (Christ is

promised both

to Jewes and

Gentiles: but

the Jewes had

the first place.



Your argument needs a swimmer of *Delos* to bring it out of the deep. I will dive as deep as I can to fetch it up; the thing, it seems, you would prove, is, that we and our children are grafted in together; but the words are Metaphoricall, and therefore obscure, they may be true in a sence, and yet not for your purpose. The infusion you speak of may be either into the visible, or invisible church; the grafting in, may be either by faith, or by profession of faith, or by some outward ordinance. Children may be either grown men or infants, the grafting in may be either certain, or probable; certain, either by reason of election, covenant of grace made by them, or naturall birth, being children of believers; probable, as being likely, either because frequently, or for the most part it happens so, though not necessary & yet not certain. The thing that is to be proved is, that all the infants of every believer are in the covenant of free grace in Christ & by vertue thereof to be baptized into the communion of the visible church: now it may be granted that infants of believers are frequently, or for the most part under the election & covenant of grace (which whether it be so or not, no meere man can tell) and so in the visible church & yet it not follow that every infant of a believer, inasmuch as he is the child of a believer, is under the covenant of grace & therefore by baptism is to be admitted into the visible church: now let it be never so probable, that God continues his election in the posterity of believers & accordingly hath promised to be that God in his covenant of grace, yet if this be the rule of baptizing children of believers, no other infants are to be baptized, but such as are thus: the practise must agree with the rule, & so not all infants of believers are to be baptized, but the elect in the covenant of grace. If it be said; but we are to judge all to be elected, & in the covenant of grace, till the contrary appears. I answer, that we are not to judge all to be elected, or in the covenant of grace; because we have Gods declaration of his mind to the contrary, *Rom. 9. 6. 7. 8.* and all experience proves the contrary to be true: nor is the administration of an outward ordinance instituted by God, according to such a rule as is not possible to be known, but according to that which is manifest to the ministers of it; & therefore sith God conceals his purpose of election, and the covenant of grace, which is congruous to it in respect of the persons elected; it is certain God would not have this the rule according to which outward ordinances are to be administered, because such persons are in the election and covenant of grace & not others. *“Tou say, our grafting in is answerable to the Jews, and their infants were grafted in by circumcision, therefore ours are to be grafted in by baptism.”*



But in good sadnesse, doe you thinke the Apostle here meemes by grasing in, baptizing, or circumcision, or initiation by an outward ordinance: if that were the meaning, then breaking off must be meant of uncircumcising or unbaptizing. The whole context speaks of election of some, and rejection of others, of the breaking off by unbelief, and the standing by faith, and your selfe seeme to understand the phrased so, when you say, pag. 43. *to cut miserable man off from the wilde olive, and grasse him into the true olive.* The ingrafting, to me, is meant of the invisible church by election and faith; which invisible church was first amongst the Jews, and therefore called the olive, out of *Abraham* the root, who is therefore said to beare them. And because *Abraham* had a double capacite, one of a naturall father, and another of the father of the faithfull, in respect of the former capacite, some are called *branches according to nature*, others, *wilde olives by nature*, yet grafted in by faith; and when it is said that *some of the naturall branches were broken off*, the meaning is not that some of the branches in the invisible church may be broken off: but as when our Saviour Christ saith, using the same similitude, *Job. 15. 2. Every branch in me not bearing fruit, he taketh away*; The meaning is not, that any branch truly in him could be fruitlesse, or taken away; but he calleth that a branch in him which was only so in appearance. So the Apostle speaking of branches broken off, meanes it not of such as were truly so, but in appearance: For *similitudes do not runne with four feet*; but vary in some things. Now if this be the meaning of your words, that the initiation of the Gentiles is the same with the Jewes, and the initiation is meant of ingrafting by faith into the invisible church; it onely proves this, that now believers of Gentiles are by faith in the church of the elect, as the Jewes: but neither the believing Jewes Infants were in the covenant of grace, because their children; nor are our children. But let us consider the three particulars you speake of, that we may examine whether there be any shew of an argument for your purpose in this text. You say, "*as plaine is it out of the eleventh of Rom. 16. &c. Where the Apostles scope is, to shew, that we Gentiles have now the same grasing into the true olive which the Jewes formerly had, and our present grasing in is answerable to their present casting out; and their taking in, in the latter end of the world, shal be the same grasing in (though more glorious) as ours is now.*"

The Apostles scope in the whole chapter is plaine to answer that question, *v. 1. Hath God cast away his people?* which he doth. 1. by shewing



shewing for the present in himselfe, and others, perhaps unknowne,  
 That God had then a remnant according to the election of grace. 2. For  
 the future from ver. 11. to the end, that he intends a calling of all Israel  
 when the fullness of the Gentiles shall come in, and ver. 16. is one argu-  
 ment to prove it. It is not the scope of the Apostle, as you say, To  
 shew that the Gentiles have now the same, grafting into the true Olive,  
 which the Jews formerly had; but to prove that the Jews, notwith-  
 standing their present defraction, shall be grafted into their owne O-  
 live. But for the thing it selfe. You say, "That the Gentiles have  
 now the same grafting into the true Olive which the Jews formerly  
 had. But you must remember your own distinction, pag. 19. of the  
 substance of the Covenant, and the administration of it; It is certain,  
 that in respect of the substance of the Covenant, we have the same  
 grafting into the Olive, the Church of the faithfull, of which Abra-  
 ham is the root, that the Jews had. We by faith are partakers of the  
 root and substance of the Olive tree, ver. 17. or in plainer termes, as the  
 Apostle elegantly, Ephes. 3. 6. that the Gentiles should be *συγκαταρθεῖς*  
*καὶ κοινωνοὶ τῆς ἐπαγγελίας*, Fellow-heirs, and of the same body, and par-  
 takers of his promise in Christ through the Gospel. In respect of which  
 all believing Gentiles are Abrahams seed, the Israel of God, one in  
 Christ Jesus. But if you mean it of the outward administration of  
 this ingrafting by Circumcision, Baptisme, &c. nothing is more false.  
 For indeed the outward administration is utterly taken away, as sepa-  
 rating the Jews from the Gentiles, of very purpose, that the enmity  
 betwixt Jews and Gentiles may be removed, and they made one in  
 Christ by his death, Eph. 2. 14, 15, 16. and if you mean this, when you  
 say, we have the same grafting in with the Jews (which your whole  
 arguing tends to, and your expression in those words [for these out-  
 ward dispensations] import you mean it) you evacuate the blood of  
 Christ in this particular. You say, "Our present grafting in, is an-  
 swerable to their present casting out. It is true, our present grafting  
 in is answerable to their (or rather for their) casting out; that is, God  
 would supply in his Olive tree the Church, the casting away of the  
 Jews, by the calling of the Gentiles, so much the Apostle saith, v. 17.  
 Thou being a wilde Olive, *ἐκ τῆς ἁγίας καὶ ἀκατάρακτου*, that is, in *ramorum*  
*defructuorum locum*, into the place of the branches broken off, as righte-  
 ly Beza; if you mean it in this sense, I grant it. You adde, "And  
 their taking in (though more gloriously) as ours is now. It is true,  
 their taking in will be by faith, as ours is now; concerning other  
 particulars,

particulars; as I doubt not but it will be *more gloriously*, as you say, so for the manner, I must confesse I am at a stand. I look upon it as a mystery, as the Apostle calls it, *Rom. 11. 25*. You go on. "*Now all know that when they were taken in; they and their children were taken in; when they were broken off, they and their children were broken off; when they shall be taken in in the latter end of the world, they and their children shall be taken in.*" I grant it, they were taken in, and broken off together, in respect of Gods election and reprobation, and when they shall be taken in, in the latter end of the world, they and their children shall be taken in. Yes, I thinke, that as at the calling of the Gentiles there was a fuller taking in of the children of the Gentiles; then ever was of the children of the Jewes afore Christs coming, according to that *Heb. 8. 11*. So at the calling of the Jewes, there shall be a more full taking in of the children of the Jewes, then is now of the Gentiles, according to that, *Rom. 11. 26*. and so *all Israel shall be saved*. But all this proves not, that God would have either all Infants of believers counted his as elect persons, or in the Covenant of grace in Christ, or in the face of the visible Church admitted to baptism: which was to be proved by you.

You go on. "*And that because the root is holy, that is, Gods Covenant with Abraham, Isaac, and Jacob extends yet unto them, when their unbelieve shall be taken away; and then after an illustration from Nebuchadnezzars dream, Dan. 4. 14. 15. you say of the Jewes, their present Nation like this tree is cut down, and this holy root, the Covenant made with their forefathers is suspended, bound with an Iron barre of unbelieve, blindness being come upon them till the fulnesse of the Gentiles be come in, and then all Israel shall be saved.*" In this passage you somewhat alter the Apostles resemblance, who doth not make the Jewish Nation to answer the tree, but the branches; nor doth he say the tree is cut down, but the branches broken off; and here you make the Covenant the root, but a little after your words import, when you say, *a holynesse derived from their ancestors, &c.* that by the root you mean their Ancestors. And you say, *The Covenant made with their forefathers is suspended*, which in some sense may be true, that is thus, the effects of Gods love to Israel are for the present suspended from those generations, and so in our apprehension the Covenant is suspended; but in exact speech it cannot be true, sith Gods Covenant according to his intention and meaning, cannot be suspended or stayed, but doth alwayes take effect irresistibly

My. In that wherein you alter the resemblance of the Apostle, by putting in the cutting down of the tree, instead of breaking off the branches, you much pervert the Apostles meaning; who makes the tree, that is, the Church of believers, still standing, and some branches broken off, and others grafted in. And for that of the root, it is true, it is variously conceived by Interpreters, some understanding with you the Covenant, some Christ, some Abraham, Isaac, and Jacob, and some Abraham only, which last I conceive to be genuine, for the expressions of some branches *sola pios*, according to nature, and others *intra quos* besides nature: Some natural, some ingrafted, *per non bearing the root, but the root bearing us*, are plain evidences to me, that by the root, Abraham is meant; Nor know I how to make the resemblance right, but by this Exposition. Now to say, the root, that is, Abraham, is bound with an Iron band of unbelief, cannot have any handsome construction. But you tell us: And make it that in all this discourse, the holiness of the branches there spoken of, is not meant of a personal inherent holiness. Then Master Thomas Goodwin is answered, who in urging 1 Cor. 7. 14. for Pedobaptisme, saith, in the New Testament, there is no other holiness spoken of, but personal or real by regeneration, about the which he challenged all the world to shew the contrary: whereas here is according to you, a holiness which is not personal, or as Mr. Blake speaks, *quasi naturalis*, and inherent. But to go on. You say, "But a derivative holiness, a holiness derived to them from their Ancestors, the first fruit is holy, the lump holy, the root holy, the branches holy; that is, the Father's holy, accepted in Covenant with God, the children beloved for their Fathers sake; and when the vail of unbelief shall be taken away, the children & their posterity shall be taken in again, because beloved for their fathers sake: Now then, if our grafting in be answerable to theirs in any, or all of these three particulars, we and our children are grafted in together. Object. But here is no mention of our Infants grafting in. Answ. We must not teach the Lord to speak, but with reverence search out his meaning; there is no mention made of the casting out of the Jewish Infants, neither here, nor elsewhere, when he speaks of taking away the Kingdom of God from them, and giving it to the Gentiles, who would bring forth fruit; no mention of the Infants of the one, or of the other, but the one and the other, for these outward dispensations are comprehended in their parents, as the branches in the root, the infants of the godly in their parents according

So also the new Annot. on Rom. 11. 16

"to the tenor of his mercy, the infants of the wicked in their parents;  
 "according to the tenor of his justice.

There are sundry things in this passage you would have to be marked, that deserve indeed to be marked, but with an Obeliske, not with an Asteriske, as 1. That you oppose personall inherent holinesse to derivative, as inconsistent. The truth is, the holinesse the Apostle speaks of, is, first in respect of Gods Election, holinesse personall and inherent, in Gods intencion, *He hath chosen us that we should be holy*, Ephes. 1. 4. Secondly, it is also holinesse derivative, or descending not from any Ancestors, but from *Abraham*, not barely, as a naturall father, but as a spirituall father, or *Father of the faithfull*, and so derived from the Covenant of grace, which passed in his name to him and his seed. And lastly, it shall be inherent actually, being communicated by the Spirit of God, when they shall be actually called. But this is such a kinde of holinesse, as is more then you mean, to wit, not only an adherent, or relative holinesse, which they have by enjoying outward Ordinances, but also inherent, by faith, whereby they are holy, as the root, that is, *Abraham* the father of the faithfull.

2. Whereas you make it the case of any believers to be a holy root, to their posterity, especially in the following words, when you say, "*The infants both of the Jews, and Gentiles for these outward dispensations, are comprehended in their parents, as the branch in the*"  
 "*root, the infants of the godly in their parents, according to the tenor*"  
 "*of his mercy, the infants of the wicked in their parents, according to*"  
 "*the tenor of his justice* : Master Blake pag. 8. more plainly, *The*"  
 "*branches of Ancestors are roots of posterity, being made a holy branch*"  
 "*in reference to their issue, they now become a holy root*. This is not true, for in the Apostles resemblance, *Abraham* only is a holy root, or at most, *Abraham, Isaac, and Jacob*, in whose names the Covenant runs. No other man, though a believer, is *the father of the faithfull*, but *Abraham* : And the body of believers is compared to the Olive, and each believer to a branch, *that partakes of the root and fatness of the Olive tree*, not in outward dispensations only, as you speak, but also in saving graces, which is mainly here intended. I remember Master *Thomas Goodwin*, who hath handled this matter of Pædobaptisme, by spinning out similitudes and conjectures (fit indeed for the common people, that are more taken with resemblances then Syllogismes) rather then with close arguments : indeavoured to infer a kinde of promise of deriving holinesse from believers to their posterity,

city, out of the similitude of an Olive, and its branches, compared with *Psalm* 128. 3. &c. but it is dangerous to strain similitudes beyond that likeness the Holy Ghost makes. It is a tedious thing to Auditors that look for arguments, to be deluded with similitudes and conjectures.

3. Whereas you alluding to the words of the Apostle, v. 28. that the Jews were beloved for their fathers sake, carry it, as if this were true of any believing parents; the Apostle means it of those fathers only, in whose names the Covenant was made, especially Abraham called the friend of God, *Jam.* 2. 23. and the father of the faithful, *Rom.* 4. 11. and in reference to the promises made to them, they are beloved, and therefore it is added, ver. 29. For the gifts and calling of God are without repentance.

Lastly, you say That the infants of the wicked for those outward dispensations, are comprehended in their parents, according to the tenor of Gods justice. I intreat you to consider, whether this speech do not symbolize with the tenet of Arminius in his *Antiperkins* on the fourth Crimination, and in the end of his Treatise, where he maketh the cause, why the posterity of some people have not the Gospel, to be their forefathers fault in refusing it. Against which you may see what Doctor Twisse opposeth in both places, and Moulin in his Anatomy of Arminianisme, cap. 9. And thus it may appeare, that you have very much darkened this illustrious Scripture, by applying that holiness and infusion to outward dispensations only in the visible Church, which is meant of saving graces into the invisible by faith, and made every believer a like root to his posterity, with Abraham to his seed.

Arminius l. 12.  
Antiperk. p. 3.  
Sec. 6. Infantes in parentibus, cum ab eis abiciuntur, etiam Evangelii gratiam repudiant, quo alio meruerunt ut a Deo desererentur velim enim mihi, &c.  
Perpetua enim est fœderis Dei

satis quod filii in parentibus comprehenduntur & censentur. Cui opponit Twissus ibidem. Nec ut pliam in sacris literis significatur Deum ejusmodi fœdus cum homine lapsu periculis, ut si crederet, adipisceretur gratiam & sibi & posteris; contra si non crederet, sibi & posteris suis gratiam amitteret; ejusmodi fœdus sub conditione obedientia cum Adam intromissum fuisse omnes Theologi agnoscunt.

I Am now come to your principall hold, you say. "And yet plainer (if plainer may be) is the speech of the Apostle in 1. Cor. 7. 14. The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now they are holy.

S. 8.  
Of the Text  
1 Cor. 7. 14.

By the way. Because you acknowledge in the Margin page 24. that signifies to, as well as in, and you conceive it may be here read [in]



or [so] as well as [by] and though our translators following the vulgar read [by] yet *Ezra* dislikes that reading; it might have done well in the citing of this text by you, to have given some hint of that variety. But to follow you. You say, "the plain scope and meaning thereof is this. The believing *Corinthians* amongst other cases of *Consec.* "once, which they had sent to the *Apostle* for his resolution of; had written this for one, whether it were lawfull for them who were converted, still to retain their *Infidel* wives or husbands. You doe rightly here expresse the scope of the *Apostle*, but you make another scope, page 25. when you say; "we must attend the *Apostles* scope, which is "to shew, that the children would be unholy, if the faith or belief of ship "of one of the parents could not remove the barre, which lies in the other "being an unbeliever, against the producing a holy seed; which I shall shew in its place, not to be the scope of the place; but only this which you first give. You then say, "their doubt seemed to arise from the "Law of God, which was in force to the Nation of the Jews, God had "not only forbidden such marriages to his people; but in *Ezra's* time "they put away, not only their wives: but all the children that were "borne of them, as not belonging to the Common-wealth of *Israel*: and "it was done according to the Law, and that Law was not a partial "law *Edict* which they did agree upon but according to the standing "Law of *Moses*, which that word there used signifieth, and in *Nehemiah's* time the children who were borne of such marriages were accounted a mangrell kinde, Whom *Nehemiah* cursed: Now hereupon these "Corinthians doubted whether their children as well as their wives, "were not to be accounted unclean: and so to be put away according to "those examples. You declared rightly the scope before: but the doubt is not rightly put by you. The *Corinthians* had no doubt whether their children were unclean and to be put away, for the *Apostle*, argues from the uncleanness of their children, as a thing that appeared absurd to them, they took it as a common received principle, that their children were holy, as rightly Master *Thomas Goodwin* at Bow-church. And for the occasion of the doubt, though I deny not, but the *Corinthians* might know that fact of *Ezra* 9. and 10. yet that the reading of it was the cause of their doubt I see no evidence of likelihood, though Master *Blake* page. 12. takes it as granted, joyning with the relations, *Ezra* 9. and 10. that resolution, *Flag.* 2. 12. 13. as the occasion of the doubt, and Mr. *Thomas Goodwin* seemed confident of it that it could be no other upon a supposed agreement of matter and phrase.

But



But for matter I for very little agreement, the cases being far different of two persons not under the Law marrying in unbelief, and of two persons under the Law, the one a Jew by profession, the other a stranger. And for phrase, except the word [holy] I observe no other phrase used in Exra which is used by the Apostle; not the phrase of *unbelieving husband or wife*, or *sanctified to, in, or by the wife or husband*, nor the phrase of *holy children*, and for the term [holy] the Apostle doth not use the phrase [holy seed] as Exra doth. In my apprehension it is farre more likely that the southe arose from the Epistle he wrote before to them mentioned, 1 Cor. 7. 14. *ye are sanctified in the word of the Lord Jesus Christ, by the washing of water in the word, that ye may present yourselves as living sacrifices, holy, without stain, as the church is sanctified by the word of water with the word, that she may present herself to him a holy church, without stain, or anything of the kind.* But as they company with Fornicators or Idolaters, which might occasion the question, whether they were then to continue with their unbelieving Yokefellows?

“But let us examine the Apostles resolution, you say. To which the Apostle answers, no, they were not to be put away upon this special reason, *forver*, that law was in force on the Jew, believing Christians were not in that condition. The unbelieving wife was sanctified in the believing husband, and so, so far as touching flesh a holy seed. Were it with them, in whose bosom of them were unbelievers, so that neither of them had a prerogative to include their children to the covenant of grace, their children should be an unclean progeny. Or were the children to be reckoned in the condition of the unbelieving parents, so that the unbelieving could communicate more to Paganism, than the believing to Christianity, it were so likewise. But the case is otherwise; the believing husband is by Gods ordinance a sanctified wife of his unbelieving wife, so as by Gods special promise to believers and their seed, they were invested in, and so the most spiritual end of marriage, the continuance of a holy seed, wherein the Church is to be propagated to the world end. And the case is here inviolable to posterity; for spiritual privileges, as in other marriages for civil privileges, as, *suppose a Prince or Noble man marry with a woman of base and mean birth*, though in general it be shown that the children of those that be base, are born base, as well as the children of Nobles are born noble, yet here the issue hath honour from the father, and it is not accounted base by the baseness of the mother. This I take to be the plain meaning of the Apostles answer.

And must your Readers, think you, take it on your word, without shewing that the terms are so used else where, or connexion of the words, or the analysis of the text lead you to it? But it is necessary

Terul. lib. 2.  
ad uxorem.  
cap. 3.  
Fideles Gentilium matrimonium subvertit, superi reos esse constat, et accendos ab omni communicatione fraternitatis ex literis Apostoli dicentis cum ejusmodi nec cibum sumendum.

that I discuss this matter more fully, then by returning a bare denyall, to a bare affirmation. Concerning the answer verse 13. there is no difference; all the difference is concerning the reason of the resolution delivered ver. 14. and the meaning of it. There are these terms doubtfull. 1. What is meant by *in the wife*; and *in the husband*. 2. What is meant by *is sanctified*. 3. What is meant by *and by*. 4. What by *holy*. It is agreed, that *to be sanctified*, hath many senses; and that the sense wherein sanctification is taken for renovation of mind, is not here meant, for so an unbeliever is not sanctified; and the speech is *in sensu composto*, in a compound sense to be understood: An unbeliever, though an unbeliever, is sanctified. Not is it true of any kind of Ceremoniall sanctification, or sanctification for enjoying religious ordinances; for such could not agree to an unbeliever. Therefore there remain only two senses, the one of an *instrumentall sanctification*, as Mr. Goodwin calls it, *for the begetting a holy seed*; The other of *matrimoniall sanctification*, whereby *the one is enjoyed as a chaste yoke-fellow by another, without fornication*. The former of these, your words intimate, you imbrace, when you say, the *unbelieving wife was sanctified in the believing husband*, quoad hoc; *so far as to bring forth a holy seed*. But against this are these reasons; 1. This could not have resolved the doubt in the case of those, who by age could not be sanctified to this end, or by reason of accidentall inability for generation, they might depart each from other, notwithstanding this reason: whereas the Apostles resolution is, of all husbands and wives; *The unbelieving husband is sanctified*, that is, every unbelieving husband is sanctified. If meant of Instrumentall sanctification, it were true only of those that are apt for generation, yea that do actually generate: whereas the Apostles determination is concerning any husband or wife that were of different religion. 2. If the Apostle, by being sanctified, meant instrumentally sanctified to beget a holy seed, then the reason had been thus: *You may live together, for you may beget a holy seed*. And so their consciences should have been resolved of their present lawfull living together, from a future event, which was uncertain; It had been taken from a thing contingent, that might be, or not be: whereas the resolution is, by a reason taken from a thing certain, a thing present, or past; and therefore he useth the preterperfect tense, *is sanctified*; yea, in probability he speaks of a sanctification, even when both were unbelievers:

believers: for he saith, *semel* twice in the pretorperfect tense; and he mentions the unbelieving distinctly; but the believer, without the expression of his, or her faith, under the title of husband, or wife; and saith, your children, *indiscriminatio*, without difference, as well those you had before one of you was a believer, as since. However, it is manifest the Apostles reason is taken from a thing not contingent, but certain, not future, but present or past, and therefore not from instrumentall sanctification for the begetting of a holy seed, which was a future thing, and that contingent.

This was so manifest to *Chamier*, that, *tom. 4. Panstrat. Cathol. lib. 5. c. 10. §. 46.* he proves, that sanctification here cannot be understood of sanctification by conversion of the unbeliever through the diligence of the wife, from this reason: *Primum quia incerta ratio est, ut enim nonnunquam ita factum, tamen plerumque etiam aliter*, which I may apply to your instrumentall sanctification, in the same words. And attet, *In prateritum dixit; sanctificatus est non autem sanctificabitur, rem jam constitutam. & per aliam non autem in futurum rem incertam, aut optandam, aut expectandam.* 3. When any person is said to be instrumentally sanctified for a purpose, this sanctification is ascribed to God, as *Jer. 1. 5. Isa. 1. 3.* as selecting some from others to such an use; but here the sanctification is common to all unbelieving husbands in respect of their wives, and comes from that common relation, not speciall designation. 4. According to this Exposition, the words following could not be true, *Else were your children unclean, but now are they holy*: For in this form of reasoning, this Proposition is included. *Their children could not be holy without that sanctification*; but that had been false, understanding it of instrumentall sanctification; and of federall, or of reall inherent personall holinesse. For their children might be in Covenant, and be regenerated, though their parents by reason of their unbelief had been neither of them sanctified to the other, for the begetting of a holy seed. The children of Infidel-parents may be in the Covenant of grace, and be sanctified. It remains then that the sanctification which I call matrimoniall, is here meant, which I expresse in *Beza's* words, thus: *Fidelis uxor potest cum infideli marito bona conscientia consuescere (cur enim aliena conscientia cum pollueret) idcirco dicitur infidelis illo non in sese, sed in uxore (id est uxoris respectu) sanctus esse, idem quoque de altero membro judicandum est.* That this may be the sense, I gather from the like use of the word, *αγιασμος* 1 Tim. 4. 5. where

where the witness of God is sent on, be sanctified, that is, lawfully used, in opposition to that which is to be refused; so here, the unbelieving husband is sanctified, that is, lawfully enjoyed as a husband, by, or on, or in respect of his wife, whether believer, or unbeliever, in this case there is no difference. And this your own words import, pag. 94. When you thus speak, *He saith indeed, the unbelieving wife is sanctified in the believing husband, or in the believing husband; that is, his wife, at all other measures are, as the bed he lies on, the meat he eats, the cloaths he wears, and the beast he rides on are sanctified as his wife.* And this sense is the more confirmed, so that, *etiam* sanctification, is the same with chastity, 1 Thes. 4. 7. So that the sense is, the unbelieving husband is sanctified to his wife, that is, lawfully or chastely, used as a husband, without fornication in respect of his own wife, whether believer or unbeliever, and therefore not to be refused. And this sense only serves for the purpose of the Apostle. The words are a reason why they might lawfully live together: the reason must be taken from that which was not contingent but certain, as *Chamier* saith truly, *rom. 4. Paulus. Cathol. l. 5. c. 30. s. 66. Hoc est omne Apostoli, ut de qua fide non discedendum, a conjugio infidelis, consensum esse in habitationem; cui rei consideranda iuramentum est aquo ac paulo ante argumentum ab eventu incerto, ac per accidens, hinc refutatur illa sententia quae imaginatur tandem omni etiam infidelis conversus erit; generatum in filios sanctos: Nam quid si nunquam fiat?* Take it then in your sense, it had been no satisfactory reason. You may live together, though one party be an unbeliever, because you may beget a holy seed; but this was nearly contingent, uncertain, and by accident, not arising from their present state, but from something future, which might not be; possibly they might have no children at all: how shall persons then be signified from this reason? But in the other acceptance of matrimonial sanctification, the reason is plain and satisfactory: Let them, if they will, live together, though one be a believer, the other an unbeliever; for though there be difference in Religion, yet marriage continues still, they are husband and wife, and are so sanctified to each others use, in respect of their chaste enjoyment of each other, and it is no sin for them to accompany together, notwithstanding the unbelief of the one party; for marriage is honorable among all, even unbelievers, and the heathen, *Heb. 13. 4.* And Holiness and Honour are terms of like sense in this matter, 1 Thes. 4. 7. And the like resolution the Apostle gives, *vers. 17. 20.* concerning

concerning circumcised or uncircumcised persons and servants, they might continue circumcised and uncircumcised persons and servants to their masters, notwithstanding their Christian calling, it did not dissolve those relations; so that to me it is very cleare, that the sanctification here spoken of is matrimoniall sanctification. As for instrumentall sanctification, for the begetting a holy seed, I know not of any before Mr. Thomas Goodwin that hath so expounded it; But Beza and many others expound it of matrimoniall sanctification. Which is further confirmed in that the Apostle when he speaks of the believing party, saith not the believing wife or husband, but *the husband or wife*, which is to me a plaine evidence, that the Apostle placeth the reason of their sanctification, not in the faith of either party, but in the relation of husband and wife. But of this more in the answering of your second argument. Now let this be granted (as of necessity it must) then the uncleannesse must be understood of bastardy, and the holines of legitimization; for no other holines follows necessarily to the children, in that their parents marriage is lawfull, and they borne of such parents, but legitimization nor any other uncleannes follows upon the denying of it but bastardy. And therefore who ever they be that interpret it of legitimization, they doe it rightly, call them how you will. And that I may cleare it, let the Apostles reason be resolved.

To conceive it we are to consider, 1. That the words [*els were, &c.*] are not a resolution of another doubt, but an argument to prove that which was said last, as the parricle *enim* does shew; for the reasons *enim* & *els were*, are argumentative, as much as *quoniam* turne, because then, used so, 1 Cor. 15. 14. 29. Rom. 11. 6. to prove that which went before. 2. That here the argument is *ab absurdo*, from an absurditie, which would follow, if the thing to be proved were not granted, and the speech must needs be Elliptick: and somewhat is to be repeated to make the speech full, as when it is said, Rom. 11. 6. *in si* *gratia* *in* *et* *operibus* *enim* *in* *gratia* *in* *et* *operibus* *gratia*. If by grace, it is no more of works, *els* *grace* *were* *no* *more* *grace*: To make the sense full, you must adde, *enim* *in* *et* *operibus*, because if of works. So here, *enim* *et* *gratia* *in* *et* *operibus* *gratia* *in* *et* *operibus* *gratia* *in* *et* *operibus* *gratia*. For if the unbelieving husband hath not been sanctified so the wife, your children, &c. So that this is the argument of the Apostle entire: If the unbelieving husband were not sanctified by the wife, then were your children unclean, but they are not unclean, but holy. Ergo, the unbelieving husband

band is sanctified to the wife. Now the Major of this Syllogism is a conditional, and the sequel of it were not true, if this proposition were not true: All the children of those Parents whereof the one is not sanctified to the other are uncleane. Now if the sanctification be here meant of Matrimoniall sanctificatio, as I have proved it must, and the uncleanness be meant of federall uncleanness, so as to exclude them out of the covenant, whether of Saving-graces, or Church-priviledges, the proposition were most false, sith that children of parents, whereof one was not Matrimonially sanctified to the other, but came together unchastly, as *Pharez* and *Zarah* of *Iudah*, and *Tumer*, *lepihs* of *Gilead*, and many others were within the Covenant of Saving-graces, and Church-priviledges, and therefore to make the Proposition true (without which the Apostle speaks that which is false) it must be understood of uncleanness by bastardy: for it is true of no other uncleanness, that all children of those parents, whereof the one is not sanctified to the other are uncleane. And that this is the force of the Apostles reasoning, *Chamier* saw, *Panstr. Cathol. tom. 4. lib. 5. c. 10. §. 67.* when arguing against the conceit ascribed to *Augustine* concerning Ceremoniall holiness, he saith thus. *De ceremoniali illa sanctitate quid dicam? venit in mentem Augustino; sed Deus bone! quam aliena? profecto quedam sunt tam absurda ut refutari non mereantur. Enge. Dixit Apostolus, si non sanctificetur maritus infidelis in uxore fidei futurum ut filij inde nati sint impuri, ergo omnes sic nati sunt impuri aut falsum dixit Apostolus. Quid ergo? Omnesne nati ex ijs parentibus quorum alter non sanctificatur in altero geniti sunt in mensura? Nunquamne infideles utuntur uxoribus nisi mensurae? ita oportet sane aut hanc ridiculam esse interpretationem.* I may apply the same words to *Chamier* his interpretation of federall sanctity. *De federali illa sanctitate quid dicam? venit in mentem Chamiero, Calvino, &c. Sed Deus bone! quam aliena? profecto quedam sunt tam absurda ut refutari non mereantur; Enge. Dixit Apostolus, si non sanctificetur maritus infidelis in uxore futurum ut filij inde nati sint impuri, ergo omnes sic nati sunt impuri, aut falsum dixit Apostolus, quid ergo? Omnesne nati ex ijs parentibus quorum alter non sanctificatur in altero sunt extra fœdus gratia? Nunquamne parentes infideles aut fornicantes gignunt liberos intra fœdus gratia futuros, ita oportet sane aut ridiculam hanc esse interpretationem.* As for the other words, *but now are they holy*; the particle *et* but now, is not an adverb of time here, as



Be a rightly, but as *im* *ex* else were, so *is* *bu* now, is a particle of reasoning used in the assumption of arguments, which shews it is the assumption of the Apostles argument, and therefore it must be understood of holiness opposite to the uncleanness mentioned, but that being no other then bastardy, the holiness can be meant of no other, then legitimation. Nor is this any whir an unlikely sense, such bastards were reckoned among unclean persons, *Deut.* 23. 2. and the Apostles expression may be allusive to the Jewish speaking or estimation. And why it should be thought strange, that holy should signifie legitimate, I know not, when as *Mal.* 2. 15. *אֶת־כֶּתֶם* *אֶת־אֶת־יְהוָה* a seed of God, rendered by your selfe, page 19. a holy seed, is all one with a legitimate seed, as *Calvin* rightly expounds it, and the words must be understood; for they speak of the first institution of marriage, which was not to seek a seed of God distinct from the wicked (for it is spoken of the generall end of all marriages) but a lawfull seed: where-to I may adde, that marriage hath had the reputation of a holy estate, as the Liturgie calls it, and as that excellent booke intituled, *The union of Christ and the Church in a shadow*, by R. C. prov. 3. As for Mr. *Blakes* quote, pag. 11. *Whether we will give the like interpretation of Gal. 2. 15. which is, saith he, every way parallel, and answers in either of the branches? Dost the Apostle here means we that are by birth legitimate, and not bastards of the Gentiles. I may apply to him the words of him in the Poet. Cornutus, an qui amant ipsi sibi somnia fingunt? Doe we see? or doe they that love, faine dreames to themselves? for I cannot tell how to interpret this passage, that 1 Cor. 7. 14. and Gal. 2. 15. are every way parallel, and the one to be interpreted by the other, any otherwise then as a conceit in a dream, like as when the fancy from gold and a mountaine compounds a golden mountain. And for his argument which he draws from the text, on which his discourse is builded, in that the Apostle contra distinguisheth, "Jews by nature, and sinners of the Gentiles," (which the phrase shews the Apostle useth after the vulgar manner; for otherwise Jewes are by nature sinners, as well as the Gentiles) to prove "that the Infants of believers are in the Covenant of grace; and have a birth-priviledge for baptism," it is a riddle to uxe. The meaning of the words is plainly this; we are born Jews and not Gentiles who are reputed sinners; yet we know that a man is not justified by the works of the law, to obseve which by birth we were tied, and therefore *Peter* did ill to*

*Grat. annot. in Mat. 19. 5. nulla autem erit in amicitia quod mariti et uxoris. qua communionem requirit affectionem, corporis, prole vitam denique totius: quam rem esse vere sacram. id est, non humanam, sed divinam, repositam magno consensu gentes cred. deum.*

compel the Gentiles to Judaize, to keep the law of *Moses*, thereby dissimbling the libertie they had in *Christ*, and bringing them into bondage; so that it is plaine he mentions *Jewes* by nature, to shew their obligation to the law by their birth, and he calls the Gentiles sinners, according to the common expression of them, as not observing the law of the *Jews*, and therefore when *Mr. Blake* saith, "*That he contends to have the seed of believing Parents under the Gospel, to be under the first member of the division in the text.*" It is a strange speech, that he should contend to prove this, The seed of believing Gentiles are *Jews* by nature, born to be circumcised, and to keepe *Moses* law. But let it be granted, that they are called sinners in the sense he would have it, that is, *out of the Covenant*, as it is said, *Ephes. 2. 12.* the question is, in what sense the Gentiles were without the Covenant, and the *Jews* in. It is certaine the *Jews* had by Gods appointment the priviledge of circumcision, and the Covenant made with *Abraham* did belong to them in speciall manner, and the Oracles were with them, *Rom. 9. 4. 5.* and the Covenant of Saving-grace was among them, till they were by unbeliefe broken off, and that the Gentiles were *dogs, uncleane persons, aliens from the commonwealth of Israel, without God, without Christ, &c.* And so it may be granted that the *Jews* had a birth priviledge, though it is certaine, that their birth did not intitle them to the Covenant of grace, and that the common priviledge of circumcision belonging to the *Jews*, did not arise from the Covenant of grace, according to the substance of it, but according to the administration that then was, nor was a fruit of the faith of the parents, but of Gods appointment according to the dispensation of his will, in that time of the churches minoritie; but he that will prove, that therefore our children have such a birth-priviledge, because the *Jews* had, must make our case as the *Jews*, and so bring us under the Ceremoniall law. But of this wee shall have occasion hereafter to speake more fully, onely by the way I thought it necessary to say so much, because *Master Viner* refers us to *Master Blakes* Sermon as a learned treatise, and I heard it in like manner magnified by *Master Calamy*, and therefore have thought it necessary some where or other to examine what hath any seeming strength in it. And for the same reason I take notice of that speech of *Master Blake*, page 11. "*Singular opinions put men upon singular interpretations*; which may as truly be verified of himselfe, as of his adversaries, in that which occa-

tioned

Some him so to speak. Another booke lately published, being the treatise of one Mr. William Cook, and commended by Master Francis Woodcock, one of your Assembly, as I conceive, in the 62. page of it saith, "Whoever before (but Bellarmine, or such Jesuiticall interpreters of Scripture) took it so, putting nucleare for bastards, or holy for legitimate. And in the Margin, *Note Reader*, that this is Bellarmine's interpretation, and after, *Whether* *A. R.* *Bartramed* this answer of Bellarmine, or invented it of himselfe (as it is the happiness of the good wife, and holy affections of Jesuiticall and Anabaptist call heads and hearts to jump in the same thing) let others judge. Mr. Woodcock had done well to have left out this passage: For, first, although I have not now Bellarmine's booke by me, to examine whether it be his interpretation or no; yet I perceive by *Chamier*, *Paust. Cathol. rom. 4. lib. 5. cap. 10. §. 55.* who saith thus, *Hoc observato Bellarminum e tribus quas enumerat, non indicare quam cui preferat, quasi nihil interesset.* This being observed, that Bellarmine, of the three senses which he reckons, doth not shew which he prefers, as if it were of no behoofe; That that Author did not well heed Bellarmine, when he makes it his opinion, because he numbers it amongst other opinions. Secondly, that Author not only erroneously; but also otherwise in an unfitting way, makes it a Jesuiticall interpretation only, whereas he might have perceived that Bellarmine cites others then Jesuites for that interpretation; and if he be not to be believed, yet *Chamier* might be believed, who saith in the same place, §. 50. *Sic Ambrosium, Thomam, Anselmum expoluisse; & hunc Suarez appellat literalem sensum:* That Ambrose, Thomas, Anselme, so expounded it, and this Suarez calls the littall sense. And before Bellarmine, *Musculus* in his Commentarie on 1 Cor. 7. 14. allegeth Ambrose and Hierome so expounding it, and confesse that though he had abused formerly that place against the Anabaptists, yet he found that of matrimoniall sanctification and sanctity; to be the right sense. And *Mellanchon*, and *Camerarius* doe expound it of legitimation: *Gagnius Parisensis*, in loc. also so expounds it: and *Ossander*, *Enchir. controver. cum Anabap. c. 2. q. 3. Mariana schol. in loc.* And as for that of Federal holiness; I have rather reason to conceive it to be a new exposition, the Ancients expounding it otherwise; None that ever I met with, expounding it of federall holiness;

holiness, till the controversy of the Anabaptists in Germany arose.

"You say, But this cannot be the meaning, I clearly prove by these  
 "four arguments. First, uncleanness, and holiness, when opposed one  
 "to the other, are never taken for civilly lawfull. Nor do I like the  
 "calling of it civil holiness, for it is not from the lawes of men,  
 "but the institution of God, and therefore I rather call it matrimonial  
 "holiness. You say, "Uncleanness, indeed, when opposed to cleanness,  
 "may be taken in severall senses, An unclean vessel, an unclean cloth,  
 "an unclean garment, when opposed to clean, may signify nothing but  
 "dirty or spotted: but when uncleanness is opposed to holiness, it is al-  
 "wayes taken in a sacred sense referring to a tabernacle use, to a right  
 "of admission into, or use in the tabernacle or temple, which were types  
 "to us of the visible church; and holiness is alwayes taken for a sepa-  
 "ration of persons or things from common to sacred uses. It is hard for  
 "you to make good, nor is it materiall for me to disprove that which  
 "you say, "This when uncleanness is opposed to holiness, it is alwayes  
 "taken in a sacred sense, referring to a tabernacle use, to a right of ad-  
 "mission into, or use in the tabernacle or temple, which were types to  
 "us of the visible church. For if it were true, yet the sense I give  
 "might stand good, first uncleanness for bastardy might be taken al-  
 "lusively to the tabernacle, if the exclusion of bastards from the con-  
 "gregation of the Lord, were an exclusion from the tabernacle; and so  
 "the sense might be good, that uncleanness is bastardy, though that  
 "which you say were true, that uncleanness, as opposed to holiness, re-  
 "fers to a tabernacle use. Howsoever it is enough, that I have proved,  
 "that the word *uncleanness* must be taken here for *bastardy*, if the Apo-  
 "stles reason stand good. Yet let me intreat you to look a little on that  
 "text, 1 *Thos.* 4. 7. and tell me, whether *uncleanness* there be not oppo-  
 "sed to *holiness*, and whether it be taken in a sacred sense, referring  
 "to a tabernacle use, to a right of admission into, or use in the taber-  
 "nacle or temple, which were types to us of the visible church.  
 "Me thinks, by *uncleanness* is meant fornication, and by *holiness*, cha-  
 "stity; and that comes very near the adjectives for *bastards*, and *legi-  
 "timate*, which are consequent on fornication, and lawfull generation.  
 "And the words of the Apostle, 2 *Cor.* 7. 1. opposing filthinesse of the  
 "flesh, to holiness, makes me conceive you were mistaken in your  
 "speech, when you say, "In that opposition, uncleanness is alwayes taken

"in a sacred sense. And when you say, that Holinesse is alwayes taken  
"for a separation of persons and things, from common to sacred uses.  
He thinks you might have considered, that 1 Thes. 4 3. the holy Ghost  
saith thus : *This is the will of God, & desires, vnto, your holinesse, i.e.*  
saith Beza, that you abstain from fornication. Now, abstinence from  
fornication, you will not say is separation from common to sacred  
uses. And which the Apostle saith, 1 Cor. 7. 34. *that she may be holy*  
*in body*, is it not meant, that she may be chaste?

You go on. " *Even the meats and drinks of believers, sanctified to*  
*them, serve for a religious end and use, to refresh them who are the*  
*temples of the Holy Ghost.* Is it a religious end and use, to refresh  
them who are the temples of the Holy Ghost? Then the godly, in  
eating and drinking, do an act of religion, because they refresh them-  
selves. It is true, when their meats are sanctified to them, they use  
them religiously, but not because they refresh their bodies, which are  
the temples of the Holy Ghost, but because they use them with the  
word, and prayer. If refreshing the temple of the Holy Ghost, be a  
religious use and end, then the inordinate eating of a godly man, or  
the feeding of a godly man by a prophane person, is a religious use  
and end. You adde, " *So that they have not only a lawfull, but a holy*  
*use of their meat and drink, which unbelievers have not, to whom*  
*yet their meat and drink is civilly lawfull.* This is true; but how  
this proves, that *unclean* may not be taken for *bastard*, and *holy* for  
*legitimate*, I see not.

You go on. " *And whereas some say, 1 Thes. 4 3 4 5. that Chastity,*  
*a morall vertue found among heathens, is called by the name of San-*  
*ctification:* Let every one possesse his vessell, not in the lust of con-  
cupiscence, but in sanctification and honour. I answer, Chastity  
among heathens is never called sanctification, but among believers it  
may be called so, being a part of the new creation, a branch of their  
sanctification wrought by the spirit of God, a part of the inward a-  
dorning of the temple of the holy Ghost. But this is but a shift; for  
why may not an unbeliever be said, as well to possesse his vessell in  
holines, as to be sanctified? Besides, are not sanctification, and clean-  
nesse, and honour, all one in these passages? And doth not the  
Apostle say, Heb. 13. 4. that *Marriage is honourable among all,*  
(even Infidels) *and the bed undefiled?* And though the word  
ἀσχηματ. holinesse, be not found among the heathen writers, as  
being

being (so farre as I can finde) a word used only among Ecclesiastical writers; yet *αγία* is used for *cristianitas serva*; I preserve chastity: as *Stephanus*, in his *Thesaurus*, observes out of *Dionysius* the Ne. *Ec.* where a Priest of *Bacchus* speaks thus: *αγίος εἰμι καὶ καθαὶς ὡς ὁ κύριος ὁ θεός μου*. I am holy and pure from the company of man. And the words, *αγιος*; *αγιωσθητω*; *αγιασθητω*; chaste, to be chaste, to make chaste, chastity; coming from the same root with *αγιος* holy: whether *αγια* to reverence, or *αγιασθητω* to admire, as Grammaticians conceive, are used for holiness and chastity, very frequently, both in Scripture, and in all sorts of Greek writers. So that what you say, that [holy] cannot be taken for [legitimate] but must be taken for persons admissible into the Church; it is so farre from being true, that notwithstanding any thing you have said, yet that sense both may and must be, if the Apostles reasoning be good. But you assault it with a second Argument.

Græc. annot. in  
Mat. 23. 8.  
So ens pro eo-  
dem usurpant  
αγιος &  
αγιασθητω.

Secondly, this being so, had this been the meaning, Else were  
your children uncleane, but now they are holy; Else had  
your children been bastards, but now they are legitimate:  
The Apostles answer had not been true, because if then one of  
the parents had not been a believer, and so by being a believer  
sanctified his unbelieving wife, their children must have been  
bastards: whereas we know their children had been legitimate,  
being borne in lawfull wedlock, though neither of the parents  
had been a believer. Marriage, being a Second Table-duty,  
is lawfull (though not sanctified) to Pagans, as well as to  
Christians: and the legitimization, or illegitimation of the issue  
depends not upon the faith, but upon the marriage of the pa-  
rents; Let the marriage be lawfull, and the issue is legiti-  
mate, whether one, or both, or neither of the parents be be-  
lievers, or infidels: Take but away lawfull marriage betwixt  
the man and the woman, and the issue is illegitimate, whether  
one, or both, or neither of the parents are believers, or infidels.  
Noball, if the children of heathens be bastards, and the marriage  
of heathens no marriage; Then there is no adultery among hea-  
thens, and so the Jewish Commandments is altogether vain in the  
Words of it, as to them.



This is indeed the principall reason that hath prevailed with many, to interpret this passage of federall holiness, not of matrimoniall; because they conceive here is a priviledge ascribed to the believing wife, or husband, in respect of the faith of the one person, not common to such with infidels. Whereas the holiness here expressed is not from the quality of faith, but from the relation of husband and wife. For that onely was agreeable to the Apostles purpose: to assure them that in the disparity of religion they might live together still, because the unbeliever, though an unbeliever, notwithstanding his infidelity, is and hath been still lawfully enjoyed and sanctified to his wife. So that the force of the Apostles reason is taken from the lawfulness of marriage amongst infidels. This was so plaine to Chamier, tom. 4. *Panstr. Cathol. lib. 5. cap. 10. sect. 63.* that he writes thus; *Hoc argumento excluditur, ea sanctitas quam nonnulli prætulerunt ab educatione, nam ab ista penitus delumbatur argumentum Apostoli. Hec enim incerta est: nōrunt enim omnes, & docet experientia, neque omnes viros lucrificari, quod etiam innuit Apostolus, neq; omnes liberos obsecundare sanctæ educationi. Præterea si qui obsecundant, tamen hic effectus est accidentalis, non autem ex ipsius matrimonii natura.* And this is confirmed, that the sanctification of the husband, and the holiness of the children, comes from the nature of marriage, because the Apostle when he speaks of the unbelieving party, names him or her, under the terme of unbelieving husband or wife, because the doubt was of the unbeliever, in respect of his unbelieve; but when he speaks of the believing party, how ever the vulgar Latine thrusts in [*believing*] twice, and one old copy *Beza* found, that had in the Margin, *They & we*, believing wife and believing husband, and a copy of *Clermont* had *to the wife, to the husband*, to the husband a brother, yet all the copies besides read simply without that Epithet [*to the wife, to the husband*] without believing. The reason cannot be conceived rightly to be any other, but that although the person meant were a believer, as well as a wife or a husband; yet in this passage they were considered onely as husband or wife, and not as believers; to intimate that the sanctification did not come from the faith of the party, but from conjugall relation. So that whereas you say, that upon the interpretation given, it would follow that there would be no lawfull marriage amongst heathens, or legitimate children, because you conceive the sanctification & holiness here proper to believers and their children, the con-

trary is most true, and most agreeable to the Apostles meaning; who doth not here ascribe the sanctification, either of the unbeliever, or the children, to the faith of either partie, but to the conjugall relation, and mentions here no privilege, but what was common to all married persons amongst the heathens. Thus is your principall argument answered; I passe on to the next.

“ You say besides St Pauls reason had no strength in it, supposing the text  
 “ were to be interpreted as these men would have it: Their doubt (say they)  
 “ was that their marriage was an unlawfull wedlocke, and so consequently  
 “ their children bastards. You doe now herein rightly set downe your  
 adversaries explication of the Apostle; the doubt was onely, whether  
 the believer might continue with the unbeliever in conjugall use:  
 the Apostles resolution was they might, for they were sanctified each  
 to other, notwithstanding the unbeliefe that was in the one partie;  
 for if it were otherwise, their children were bastards. There was no  
 doubt, as you say, of their childrens bastardy; the Apostles reason  
 supposeth it was out of doubt with them. You add. “ Now marke  
 “ what kinde of answer they make the Apostle give. Were you not lawfull  
 “ man and wife, your children were bastards; but because the unbelieving  
 “ wife is sanctified in the husband, &c. because your marriage is a lawfull  
 “ marriage, your children are legitimate. What strength of reason is in this?  
 “ if this had been their doubt or question, whether their marriage were not  
 “ a nullitie; the Apostle by his Apostolike authoritie, might have definitive-  
 “ ly answered, without giving a reason, your marriage is good; and your  
 “ children legitimate. But if Paul will goe about to satisfie them by rea-  
 “ son, and prove them to be mistaken, it behoved him to give such a reason;  
 “ which should have some weight in it, but this hath none. Set their doubt  
 “ (as these men frame it) and the Apostles answer (as these men interpret  
 “ it) together, and you will easily see the invalidity of it. Wee doubt (say  
 “ the Corinthian) wee are not lawfull man and wife, and that therefore  
 “ our children are bastards. No, saith Paul, you are mistaken, and I prove  
 “ it thus; Were you not lawfull man and wife, your children were bastards,  
 “ but because you are lawfull man and wife, your children are not bastards.  
 “ Is there any argument or prooff in this?

As you frame your adversaries meanings it may be thought ridiculous, but your mistakes must not be charged on them for their error. All this passage of yours is built on this, that you make that the doubt which was not the doubt, to wit, whether their children

were

were bastards, and make that the conclusion, which is the medium to prove the conclusion by; for it was so far from being a doubt whether their children were bastards, that the Apostle argues from this as an absurditie he knew they would not grant, and therefore supposed this to be without doubt with them, that their children were not bastards, but legitimate. And herein Mr Thomas Goodwin spake rightly, that the Apostle supposed it to be a received principle with them, though his paraphrase, but now are they holy, that is, you see your children baptized, is his owne comment, and that not onely a very bold; but absurd one, that I say no worfe of it. And whereas you say, the Apostle might by his Apostolike authoritie, have definitively answered, tis true, and so he did, as appeares from ver. 12. and yet he might give a reason *ad homines*, to the men, to convince them, which it may be, as you make it, is invalide, but rightly conceived, as the Apostle framed it, is convincing and cogent.

“ You say. Fourthly, according to this their interpretation, the Apostles answer could no way have reached to the quieting of their consciences; their doubt was whether according to the example in Ezra, they were not to put away their wives and children, as not belonging to God, as being a seed whom God would not own among his people. Now what kinde of quiet would this have given them, to tell them that their children were not bastards? Wee know the Jewes did not put away their bastards, as not belonging to the Covenant of God, Pharez, and Zarah, and Jephthah, and innumerable others, though bastards, were circumcised, and not cut off from the people of God.

All this argument is grounded on a mistake, as if the question were, whether they were to put away their wives and children, as not belonging to God, and that according to the example in Ezra. Whereas that is but a conjecture, that they had any relation in this matter to the action mentioned in Ezra: and some other occasion is as likely, if not more likely, as hath been shewed, and it is certaine there were no doubts at all about the putting away of their children; for the Apostles argument proceeds upon this as a thing undoubted with them, that their children were not uncleane, but holy. What their doubt indeed was, and how the Apostles answer fits it is shewed before.

“ You goe on. And whereas some object out of Deut. 23. 2. that bastards did not belong to the Covenant among the Jewes, because God there forbade a bastard to come into the Congregation of the Lord. I answer, that is

" means onely of bearing office in the Church, or some such like thing; and  
 " not of being under the Covenant belonging to the Church; as is manifest  
 " not onely by what hath been now said of Iephthah, and others, who were  
 " circumcised, and offered sacrifices, and drew nigh to God, as well as any  
 " other, but the very Text, alledged gives sufficient light, that it cannot be  
 " meant otherwise, because in that place who ever is an Eunuch or wound-  
 " ed in his stones, hath the same exclusion from the Congregation of the  
 " Lord, and I hope that none will dare to say, that none such are holy to the  
 " Lord; if they should, the Scripture is full enough against them; that put-  
 " ting away an Ezra was of an higher nature then illegitimation, and there-  
 " fore it behoued the Apostle to give another manner of satisfaction to their  
 " doubtful consciences; then to tell them their children were not bastards:  
 " Therefore I conclude, that this holinesse being the fruit of one of the Pa-  
 " rents being a believer, must be meant of some kinde of holinesse which is  
 " not common to the seed of them whose parents are both believers, and that  
 " is enough for our purpose.

What others object I know not, the Text, Deut. 23. 2. was produ-  
 ced by mee in my papers in Latin; above-mentioned, in these words;  
*Ex quidni simili allusione ponatur eadem agra, pro spurio, & pro legitimo,*  
*nam spurium inter impuros.* Deut. 23. 2. And why may not by a like allu-  
 sion, uncleane be put for bastards, and holy for legitimate? for the  
 bastard is put among the uncleane, Deut. 23. 2. By which you may  
 perceive, that I produced it not to prove, that bastards did not be-  
 long to the Covenant among the Jewes, or were to be denied circum-  
 cision, or to be put away, and therefore in what respect they are to  
 be excluded from the Congregation of the Lords, is not to my pur-  
 pose materiall, but onely to shew, that bastards were reckoned among  
 uncleane persons by the Law; which I thinke, you will not deny, sith  
 you confesse they were excluded from bearing office in the Church,  
 or some such like thing; and therefore the Apostle might sily by al-  
 lusion put uncleane for bastards. Against this there being nothing  
 in your answer, nor any thing else, which hath not been replyed to  
 before, I passe to the two objections you bring in against your in-  
 terpretation.

You say, " Yet there remain two Objections to be answered, which are  
 " made against this our interpretation: First, the unbelieving wife, is here  
 " said to be sanctified as well as the child is said to be holy; and the originall  
 " word is the same for both, one the Verbe, the other the Noun; if then the  
 " child

"Child is holy, with a federal holiness; then is also the unbelieving wife  
 "sanctified with a federal sanctification; and so the wife, although re-  
 "maining a Heathen, may be counted to belong to the Covenant of Grace.  
 "Answer, indeed there would be weight in this Objection, if the Apostle  
 "had said, The unbelieving wife is sanctified; and no more, as he simply  
 "saith the children are holy; but that he doth not say: He saith indeed,  
 "the unbelieving wife is sanctified in the believing husband; or, to the  
 "believing husband, that is, to his use, as all other creatures are; as the bad  
 "he lies on, the meat he eats, the clothes he wears, the beast he rides on, are  
 "sanctified to him; and so this sanctifiednesse of the wife, is not a sancti-  
 "fication of state, but only of use, and of this use to be sanctified to the be-  
 "lieving husband, whereas the holiness and sanctification that is spoken  
 "of the children is a holiness of state, and not only a sanctification to  
 "the parents use.

These words in your Margin [*is*: the Greek Preposition, signifying to,  
 as well as in, as Gal. 1. 16. 2 Pet. 1. 5. Acts. 4. 12. 1 Cor. 7. 15.] be-  
 ing the Texts I produce in my Latin paper, that [*is*] may be transla-  
 ted [*to*] as well as [*by*] give me some occasion to think that this  
 Objection is produced in reference to these words in my Latin paper,  
 where arguing against the rending of [*in* *by*] as if the faith of the  
 wife were the cause of the sanctifying the unbelieving husband; I say  
 thus: *Nemo enim dixerit fidem uxoris sanctificare virum infidelem federali-*  
*ter, ut baptismi capax sit infidelis maritus propter fidem uxoris (quod*  
*tamen pace tantorum virorum dictum sit, tam bene sequitur ex hoc loco, quam*  
*filium sanctum esse federaliter, & baptismi capacem propter fidem parentis)*  
 for no man will say, the faith of the wife sanctifies the unbelieving  
 husband federally, so that the unbelieving husband should be  
 capable of Baptisme for the faith of the wife (which yet, with  
 the leave of so great persons be it said, doth as well follow out of this  
 place, as that the sonne is federally holy, and capable of bap-  
 tisme for the faith of the parent). In which words, when I say,  
*it follows out of this place*, my meaning is, so translated and ex-  
 pounded as before; that the unbelieving husband is sanctified  
 by, that is, by the faith of the wife, as the child is holy, it would  
 follow, that the unbelieving husband should be in the Covenant as  
 well as the child, and so be baptized: for the faith of the wife is said  
 to sanctifie according to this reading and exposition, the one as well  
 as the other. And so much I conceive you acknowledge, in saying

in

in this Objection, there would be weight if the Apostle had said the unbelieving wife is sanctified and no more. But this only I put in by a parenthesis, as not building the main of the interpretation I gave on it, knowing that *Besa* renders it [*in more, in the wife*] and then the Objection hath no place. And seeing you do render [*is*] *in*, or *to*, and expound the sanctification to the believers use, as all other creatures are. I confesse, against you that Objection is not in force, and therefore your answer may be acknowledged right in this particular. I passe to the second Objection.

*“ That holinesse of the children is here meant, which could not be less if one of the parents were sanctified to the other; which is the force of the Apostles arguing, the unbeliever is sanctified to the believer, else were not the children holy, but unclean; but federall holinesse of children may be where parents are not sanctified, one in, or to the other: as in bastardy. Davids child by Bathsheba, Rharez and Zarah Judah’s children by Tamar, the Israelites children by the Concubines, Abrahams son Ishmael by Hagar, &c. in which case the children were federally holy, and accordingly were circumcised, and yet the Father not sanctified, in, or to the Adulterer, or Fornicator, though a Believer.*

This Objection I own, having first proved that the sanctification of the unbeliever, is meant of lawfull conjugall copulation; only where you say, *the unbeliever is sanctified to the believer*, I would say as the Apostle doth, *to the wife or husband*. Now to this Objection you say, *“ I answer, but I pray you tell me where you answer it, I finde no answer to it here, except it be an answer to an Argument to deny the conclusion. In the Argument you neither shew faultinesse in the form nor matter, which was the way of answering I learned in the Schools where I was bred. You say, “ we must attend the Apostles scope: true, but when we are to answer, we must attend to the Objection, and shew the weaknesse of it. You say, “ which is to shew, that the children would be unholy if the faith, or “ believership of one of the parents, could not remove the barre which lies “ in the other, being an unbeliever, against the producing of an holy seed, “ because one of them was a Pagan or unbeliever, therefore the child could “ not be a holy seed, unlesse the faith or believership of the other parents “ could remove this barre.*

You made the scope at first right, to resolve them whether they might lawfully retain their Infidell wives or husbands; but the scope you



you now give, is but a meer figment, not the Apostles.

You say, "now this can have no place of an argument in any case where one of the parents is not an Infidel."

I know not what you mean in this passage, unless it be you would answer thus; the Apostles scope is otherwise then the objector takes it; therefore he can make no argument, nor objection, and so I need not make any answer, which is a kinde of answering I am not acquainted with:

You go on: "But this was not the case amongst the Jews, Hagar and Thamar, and the concubines, however sinfull in those acts, yet amongst themselves were Believers, belonging to the Covenant of God, and that have lay not against their children, as it did in the unbelieving wife."

This passage is indeed a grant of the Minor in the objection, that children may be federally holy, where the one parent is not sanctified to the other; and that the Major is true, which rests on this, that the children could not be holy, unless one parent were sanctified to the other, you will not deny it; you do your self frame the force of the Apostles reason thus; both pag. 19. when you say, were it with them; as when both of them were unbelievers their children would be unholies progeny; and pag. 21. when you say, the Apostles answer had not been true, because then, if one of the parents had not been sanctified to his unbelieving wife, their children must have been bastards.

In these and other passages, you acknowledge the force of the Apostles reason, to consist in this: that holiness of the children is here meant, which could not be, unless one of the parents were sanctified to the other; wherefore the conclusion stands good, that the holiness here is not federall holiness.

But you adde, *ἐπεὶ παγανισμός*, a wise remedy. "Indeed, if a believing man or woman should adulterously beget a child, upon a Pagan or Heathen, or unbeliever, there this objection deserves to be further weighed, but here it comes not within the compasse of the Apostles argument. This is just *nihil ad rhombum*, nothing to the point; as if you had said, I will not answer the objection which is made, but if you make it thus or thus, I will answer it; and thus I have at last gotten your chief hold, which you had best manned, but in the close you quitted it.

You

You adde as over-measure, certain Reasons:

1. "From Gods will, which were enough, if you could prove it.
2. "From Gods honour, in which you say, so it is with the Lord, he having left all the rest of the world to be visibly the Devils kingdom, will not for his own glories sake permit the Devill to come and lay visible claime to the sons and daughters begotten by those who are the children of the most High; which speech, if true, well fare Cain and Cham, and Ishmael and Esau, and innumerable others, whom the Devill hath had visible claime to by their works and profession.

3. "For the comfort and duty of these who are in covenant with him. Indeed it were a very great comfort, if you could make it good which you say; but we must be content with that comfort God is pleased to give, and not for our comfort speak that of God which is not true.

You say, "you have been the larger upon those two first conclusions, because indeed, the proving of these gains the whole cause, and so I have been the larger in answering, as conceiving by loosing these you loose the cause.

You say, "The most learned of the Anabaptists do profess, that if they knew a child to be holy, they would baptize it. It is likely they that said, or professed so, did declare in what sense, and for what reason they so spake. But because these are but Rhetoricall passages, I leave them, and passe to your third Conclusion, which you thus expresse.

difficult for some people and the Dells people. This must

**T**his Lord hath appointed, and ordained a Sacrament or Seal of initiation, to be administered unto them, who enter into covenant with him: Circumcision for the time of that administration which was before Christ's incarnation; Baptism since the time of his incarnation.

This conclusion, as was here set adown, may be granted, *that the Lord hath appointed and intended a Sacrament or Seal of his Covenant, to be administered to them that enter into Covenant with him, circumcision for the time of that administration, which was before Christ's incarnation, Baptisme since the time of his incarnation.* But this is not all you would have granted; for he would stand you in no stead, and therefore, in stead of it, pag. 33, in the Repetition, you put this conclusion for your third; *that our Baptisme succeeds in the room and use of their Circumcision; and your meaning is, that it so succeeds, that the command of circumcising Infants should be virtually a command to baptize Infants, as you expresse your self, pag. 35.* Now this I deny. That which you alledge for this is, First, the agreement that is between Circumcision and Baptisme: Secondly, the Text, Col. 2. 8, 9, 10, 11, 12. I shall examine both, and consider whether they fit your purpose.

You confesse *they differ in the outward Elements*, and that is enough to shew that the command for the one, is not a command for the other, except the Holy Ghost do so interpret it. But you say, *they agree in five or six particulars*. The first, *that they are both of them the same Sacrament for the spiritual part*; which is to be granted; but with its due allowance: For, though Baptisme signifie in part the same thing that Circumcision did; namely, sanctification by the spirit, justification and salvation by Jesus Christ, and faith in him; yet it is true that there is a vast difference betwixt them, because Circumcision signified these things as to be from Christ to come, and therefore it was a sign of the promise of Christ to come from Isaac; but Baptisme signifies these things in the name of Christ already manifested in the flesh, crucified, buried, and risen again. And because Circumcision did signifie Christ to come out of Isaac, therefore it did also confirm all the promises that were made to Abraham naturall Posterity, concerning their multiplying, their bringing out of Egypt, their settling in the Land of Canaan, and the yoke of the Law of Moses, which was to be in force, *ill Faith came*, that is, *ill Christ* manifested in the flesh. Gal. 3. 19. 23, 24, 25. Gal. 5. 2, 3.

The second agreement you make, is that both are appointed to be distinguished

distinguishing signes between Gods people and the Devils people. This must be also wisely understood; For though it be true they are both of distinguishing signes, yet not so, but that they may be Gods people, who were not circumcised, nor are baptised. God had a people in *Job* and *Lots* families, who were not circumcised, nor to be circumcised; and there may be a people of God, who are not baptised, as the chief on the cross, the *Good-thief* dying without Baptisme; many martyrs, and others that have dyed without Baptisme. And in the signes themselves there is a great difference, both in the acting of them; the one of them was with blood; the other without; the one took away a part of the body, the other not; and after the acting, the one was a permanent signe, the other left no impression or footsteps of it that did remain.

The third agreement is, both of them the way and means of solemn entrance and admission into the Church, which may be granted; yet in the solemnity there was a great difference: the one to be done in a private house, by a private person, the other openly by the Minister thereto appointed.

The fourth agreement is, both of them to be administered but once, which I conceive true thus; to wit, that there is no necessity of administering either of them above once; but a demonstrative Argument to prove it an heresie; or unlawful in it self to rebaptize, I yet expect. Yet this parity hath its disparity: For Baptisme is not restrained to any set day, but Circumcision was limited to the eighth day in its institution.

Your fifth, And none might be received into the communion of the Church of the Jewes, untill they were circumcised, nor into the communion of the Church of the Christians, untill they be baptized. If you mean by Communion to be accounted members of the Church of the Jewes, I cannot assent unto you: For not only the children were accounted in that Church who were not eight dayes old, but also all the uncircumcised in the time of the travel through the Wilderness, untill they came to *Gilgal*, and all the females were members, though they were not to be circumcised. The reason was, because God would have all within that Church that were within the families of *Israel*; and therefore he would have the servants born in the house, and that were bought with money of any stranger that were not of *Abrahams* seed, circumcised. And if you mean by the communion of the Church of *Christians*, the accounting of them as visible members, it is not true that none might be received into the communion of the Church of the

the Christian until they be baptized, which you will with Bellarmine deny, the *Catholics* are by a small number of the Church, and oppose *Whigs*, and others (all the Protestant Divines herein) and the *Agreement* in that case, but the circumcised might eat of the *Passover* though it be true of those that ought to be circumcised, but in sin or transgressing, unless he first be cleansed, which is not circumcised. On the other side you say, *many* that are baptized be admitted to eat the *Lords Supper*. This you affirm, but you bring no other proof for it, but the Analogy conceived by you between Circumcision and the *Passover*, and Baptism and the *Lords Supper*, which can make but a Topical argument, and that a small, which is of all other the weakest. Place to prove by, *properties* are weak propositions, such *Keefer* said. Due right of Presbyteries, Ch. 22. Sect. 1. p. 37. This duty we find persons ordinarily upon their first call were baptized, and then after received the *Lords Supper*; and it is true, that in *Gen. 17. 10, 11* and in *Exod. 13. 10* baptizing is put before eating and drinking, and therefore there is ground enough for ordering it so; yet I make question, whether if a person that professeth the faith of Christ sincerely, and is not yet baptized, suppose for want of a Minister, or in some other way of baptizing only allowed, or because the custom is not to baptize but at *Easter* or *Whitsunday*, as it was of old, or the like reason, should come to a Congregation of Christians receiving the *Lords Supper*, and there receive it with love to Christ, whether he should sin because not baptized, as the *Jews* should sin that did eat the *Passover* not circumcised. For in the *Jews* case a command is broken, not here, and so no transgression. If he come without examination of himself, not discerning the *Lords Supper*, he sins, he breaks the command, *1 Cor. 11. 28*. But where is the command that he must be baptized first? And for the same reason I question, whether a Minister can justify it before God, if he reject such a Christian from the *Lords Supper*, because not baptized, for the aforesaid reasons. By this which I have said, you may perceive how uncertain your agreements are, and how many disagreements there are between Circumcision and Baptism; and therefore how poor a proof, or rather none at all may be drawn from the supposed agreements you make between Circumcision and Baptism, for the making a Command to circumcise Infants, a command to baptize Infants, without the Holy Ghost declaring Gods mind to be so. All these agreements, you say there were a hundred more, cannot make to any

either than as I have said; and if the Holy Ghost do not shew this they agree in this particular. But to shake the weakness of this Argument the more apparent, let us parallel the Priests of the Law, with the Ministers of the Gospel; as you do Circumcision with Baptisme. As God appointed *Aaron* and his sons to Minister in the name of the Law, so the Ministry of the Gospel moving the Apostle upon the Analogy expressly, *1 Cor. 9. 13, 14* and far more plainly than the Text you bring for the succession of Baptisme to Circumcision, and they agree in many things: As the Priests lips should preserve knowledge, *Lev. 10. 7*; *Deut. 33. 9*, so must the Bishop be apt to teach; *1 Tim. 3. 2*; As the Priest by offering the sacrifices held forth Christ to them, *Heb. 9*. So the Minister by preaching, *Gal. 3. 1*. As the Priest was for the people of God, so the Minister of the Gospel: As the High Priest was to have the people on his breast, so the Minister in his heart; as the one was to bless for the other was to pray for them: As the Priest had a consecration, so the Minister is to have an ordination: As none was to thrust himself into the one without a calling; so neither in the other: And many more such agreements might be aligned; will it therefore follow, that a command to a Priest to offer a sacrifice propitiatory, is a command to a Minister to offer a sacrifice propitiatory; or a command for a Priest to wear a linen Ephod, should be a command to a Minister to wear a Surplice; as the Papists do just in your manner argue from Analogy or resemblance; of that, therefore, which are due to Ministers; *jure divinitus*, by divine appointment; as Bishop *Crocket*, Dr. *Becker*, and others, from Analogy of *Melchisedech* and *Aaron* Priest hood would infer; on that ordination may be by the people; because the children of *Israel* laid hands on the Levites; as Mr. *Mather* in answer to Mr. *Hort*, In these there must be an imparity in the Gloss; and so Bishop *Robert* *Crashaw*, as the Prelates, *Bishop* *Down*, *Bishop* *Armstrong*, *Quest. 4*, and others were wont to argue; or that a Doctor in Divinity may be a Justice of Peace, because *Eli* and *Jamuel* were Judges, in the Prelatical Doctors; or that there must be a Pope, because there was an High Priest; as *Bellarmin* and the Papists. If the consequence be not good in the one, neither is it in the other. You say in the next words, that the Lords Supper succeeds in the room of the Passover. This, I confesse, goes current, but the Scripture doth not say so, that I know. The Scripture expressly sheweth that Christ our Passover was sacrificed for us, *1 Cor. 5. 7*. As for the Lords Supper was appointed after the Pas-



chal Supper, but in is but our collection that thereby the Lord would make an end of the Passover and substitute the other in its room. In other places we rather find the Lords Supper to answer the Manna; and the Rock, or water out of the Rock in the Wilderness, 1 Cor. 10. 16, 17; argues from the eating of the sacrifice to the eating of the Lords Supper. But that was not only from the Passover, but from the rest of the peace-offerings as well as it; yea, from the *Heathens* feasts upon their sacrifices. It is true, 1 Cor. 5. 8. we are required to keep the feast, and the allusion is to the Paschal Supper; but whether the keeping the feast be meant of the Lords Supper, or as *Beza* paraphraseth it, *totam vitam in iustitia & integritate consumamus*, let us spend our whole life in justice and integrity, or something else, *sub judice lit est*, is a controversy undetermined. But let it be granted, that the Lords Supper imitates (I will not say succeeds) into the room of the Jewish Passover, for that was a sacrifice; and Christ offered, is only in stead of it) the Paschal Supper, which because of the time, and the form of words used in the institution; and such like circumstances, is very probable, and therefore there is great Analogy between them; yet he that should argue, therefore we must receive the Lords Supper with unleavened bread, as the *Papists*; or that the bread and wine must be first consecrated on an Altar, as was the Paschal Lamb; or that the Lords Supper is not to be administred but in a Church, gathered after the Church-way, as the *Elders of New-England*, in answer to the nine Positions; for that we must keep an Easter, and then have the Lords Supper, as in ancient and later times hath been conceived, you would reject these things as ill gathered, and perhaps call them superstitious. But whether these, and more like to them, do not as well follow, as baptizing of Infants from circumcision of Infants, because of their Analogy, I leave to your self to consider. You adde, *And this our Lord himself taught us, by his own example, who was circumcised as a professed member of the Church of the Jews, and when he set up the new Christian Church, he would be initiated into it by the Sacrament of Baptism*. It is confessed, that Christ was circumcised and baptized, but that it was to teach us by his example, either your conclusion, or the agreement between Baptism and Circumcision which you set down, or that which next goes before your speech, the succession of the Lords Supper to the Passover, remains yet to be proved, much more than which

which you drive at; that there is such a parity or strict identity between Baptism and Circumcision; that the Command to circumcise Infants, is a command to baptize Infants. The circumcision of Christ was undoubtedly as his presenting in the Temple; and the offering for him to accomplish the Law, under which it pleased him to be made of a woman, Gal. 4. 4. 5. and it had a spiritual use to signify our Circumcision in putting off the body of the sin of the flesh, Col. 2. 11. This is certain, we have clear Scripture for it; if you shall shew the like Scriptures for the Inferences you make from Christs circumcision, I shall answer them with both arms. The Baptism of Christ was that Christ might fulfill all righteousness, Matt. 3. 15. But how to expound this speech, hath not a little difficulty. Various conjectures there are about the meaning of it: this seems to me most likely, that righteousness is there taken for that which was appointed by God, either in secret instructions, or some particular Prophecy from God. But then if it be asked why God did appoint this seems most likely, such it is plain that this was the time of Christs anointing with the Spirit, as appears, Luke 4. 18. that Baptism was used to signify his anointing by the Spirit for his great function he was then to enter on; which me thinks, the story it self, and the speech of Peter, Acts 10. 37, 38. do evince. That which you say, That being to set up the new Christian Church, he would be initiated into it by the Sacrament of Baptism, seems not probable; partly, because Christ did not set up in his own dayes on earth a visible Church, Discipline and Worship distinct from the Jewes; partly, because his Baptism was of a far higher nature then our Baptism, Who was anointed with the oil of gladness above his fellows, Heb. 1. 9. and therefore his Baptism was of a transcendent nature above ours. But if it were granted that Christs Baptism were to teach us, that he that is a member of the Church, must be initiated by baptism, it will rather disadvantage your cause then advantage it, such Christ, who was the holy One of God, and the Angel of the Covenant, and the seed of Abraham, in whom all the nations of the earth should be blessed, to whom the promises were made, in whom the Covenant was confirmed, Gal. 3. 16, 17. yet was not baptized, till he began to be about thirty years of age, Luke 3. 23. So that you see how little help you have from your parties, or Christs example to prove a like reason of circumcising and baptizing Infants. But you have yet another string to your bow, out of Col. 2. 11, 12. I will follow you to try the strength of that also.

a narrow way, of their conclusion, above their great doubt; but both of these  
 of the Anabaptists do deny the Sacrament of Baptisme to succeed into the  
 room, place, and use of Circumcision, I be pleased to observe how plain the  
 apostle makes it, Col. 2. 8, 9, 10, 11, 12. *ut scitis quid sit*  
*et in necessitate* that I should first consider in what sense your Phylis  
 is to be taken, before I examine your proof for it. The thing that you  
 say the Apostle makes plain, is that the Sacrament of Baptisme doth  
 succeed in the room, place, and use of Circumcision: Succession properly  
 notes a coming after another; as we say, Kings succeed one another,  
 High priests one after another. To speak exactly, Baptisme (I do not  
 say the Sacrament of Baptisme) was a concomitant of Circumcision, if  
 not ancienter; For it is well known, that Baptisme was in use among  
 the Jews, in the initiating of Profelytes for many years together with  
 circumcision, as may be seen in *Seldens, de jure naturali, & gentium jure*  
*discipli*; Heb. lib. 2. cap. 2, 3, 4. *Antworth Annot.* on Gen. 17.  
 There is much of this in many Authors beside. But I suppose you  
 cannot be ignorant of what Mr. Lightfoot hath in his Sermon, enti-  
 tled *Elias Redivivus*, pag. 11. where he makes it as ancient as Jacob.  
*Grotius Annot.* in Mat. 3. 6. hath these words: *Cum verò peregrini*  
*et ab aliis & non circumcisi suis legibus intererant, quia Deus totū ho-*  
*minum generi dederat, intellectu facile est abstinentiam hanc fuisse inter vete-*  
*ra instituta orta, ut arbitror, post magnum diluvium in memoriam purgati*  
*mundi: unde illud celebre apud Græcos, ὁ βαπτισμὸς κατὰ τὸν Τῶφθον*  
*ἔσται, certe baptisimum arripisse esse diluvio etiam in Petri Epistola legi-*  
*tur.* But it may be the Sacrament of Baptisme came after; neither  
 is that in exactness of speech true, sith Circumcision was a great  
 while in force after *Isaac* began to baptize, which you will not deny  
 to be the same Sacrament with ours. But let it be granted it suc-  
 ceeds; that is, comes after Circumcision, sith it continues now circum-  
 cision is taken away, yet the sense in which you can rightly make it  
 succeed into the room, place, and use of Circumcision, will be brought into  
 a narrow room, too strait to settle Baptisme of Infantes in it.

Room and place are properly either the same, or differ only as *locus communis & proprius*, common place and proper; so Baptizing, which is an action, hath no place or room properly. If you mean by the room and place, the subjects to be baptized, or baptizing, it is not true, except in part; some of the baptized and baptizers only were circumcised, and to be circumcised; some that were not to be circumcised, as women, were to be baptized. If you mean by the room and place,

place the society into which both persons were to be initiated, it is not true: For by the Sacrament of Baptisme, persons were to be baptized into the Christian Church, by Circumcision into the Jewish, as your own Conclusion saith. If you mean it of the commandment upon which both are seated, neither is that true: the commandment of Circumcision was many ages before Baptisme was instituted as a Sacrament. And for the succession into the use of Circumcision, that is yet more untrue. Your self say a few lines after, *The use of Circumcision engaged men to the use of the rest of the Jewish Ceremonies*. And page 29. *It is true indeed, that circumcision bound them to be received it, to conform to that manner of administration of the Covenant, &c.* And if you had not confessed it, it might have been proved out of *Gal. 5. 2, 3. Acts 15. 10.* from the custome in circumcising Profelytes, to bind them to the Lawes, not only common to all the *Noachide*, but also to all the Laws of the *Jews*, as *Selden, ubi supra, Ainsworth* on *Gen. 17.* But I hope you will not dare to say, that Baptisme succeeds Circumcision in this use, if it do, then are we still bound to keep the Law of *Moses*. Another use of Circumcision, was to signifie Christ to come out of *Abraham's* family, I think you will not deny it; if you should, I might plead against you, *Col. 2. 17. Gal. 3. 23, &c.* the institution of it to be in the males only of *Abraham's* family, by whom the Genealogy was to be reckoned, in the member for generation, the exprellions of the Covenant confirmed by it, and the consent of innumerable learned men, both of the *Jews* and *Christians*: And I think you will not say, Baptisme succeeds into this use of Circumcision: Another use of it was to be a partition wall between the *Jews* and *Gentiles*, to distinguish and divide them, whence the one were counted unclean, as uncircumcised, the other clean, *Eph. 2. 11, 14.* but you will not say, that Baptisme succeeds into this use, for the use of Baptisme is to the contrary, *Gal. 3. 26, 27, 28.* and surely these were the main uses of it. But you will say, there was use of circumcision for initiation into the Church of the *Jews*, and so of Baptisme. But then, though Baptisme do initiate as Circumcision, yet not into the same Church: For Circumcision did not initiate into any Church, but into the Church of the *Jews*, or rather into the family of *Abraham*; but so doth not Baptisme. If it be said, that the one confirms the Covenant, and so doth the other; still I answer, that Baptisme doth not confirm the same Covenant in every part that circumcision did: For the Covenant was a mixt Covenant, a great part whereof

whereof Baptisme doth not confirm. This is all that can be said, that they agree in that, as circumcision did confirm the spirituall part of the Covenant, to wit, righteousness by faith, *Rom. 4. 11.* and signified holiness of heart; so doth also Baptisme, the like whereof did the Cloud, Sea, Manna, the water out of the Rock, *1 Cor. 10. 2, 3, 4.* the Deluge or Ark, *1 Pet. 3. 21.* the sprinkling of the blood of the Sacrifices; and the same are confirmed by the Lords Supper; and why then should we not say, that Baptisme succeeds the flood, sprinkling of blood, as well as Circumcision; and that the Lords Supper succeeds Circumcision as well as Baptisme? Wherefore I conceive your Proposition so generally delivered, *That the Sacrament of Baptisme succeeds into the room, place, and use of Circumcision,* erroneous and very dangerous. But how ever you think, the thing is plainly delivered, *Col. 2. 8, 9, 10, 11, 12.* let us examine that Text then.

You say thus: "*Where the Apostles scope is to dissuade the believing Christians from the rudiments of the world, and Jewish ceremonies and observations upon this ground, that we are compleat in Christ, and that in him, as in the head, the Church hath all perfections.* All this is very right, and the thing very well expressed by Beza, *Addendum fuit istud ut non tantum sibi, & in se, sed in nostrum etiam usum statuat Christus esse talis & tantus, ut nihil in ipso desideretur, & in eo uno omnia nanciscamur ad veram, & salvificam Dei notitiam requisita: Complementum igitur in Christo adeptis quorsum vel humana sapientia, vel vanis hominum commentis, vel ceremoniis, ullo denique extra Christum ascito sit opus?* Annot. in *Col. 2. 10.* where mark that Beza rightly makes us so compleat in Christ, that there is no need of any thing added out of Christ in stead of those ceremonies. You go on; "*and because he would take them wholly off from Circumcision, the use whereof engaged them to the use of the rest of Jewish ceremonies; he tells them that in Christ we are circumcised with a circumcision made without hands, a better circumcision then the Jews was, in putting off the body of the sins of the flesh, by the circumcision of Christ.* You say rightly: First, that the Apostle would take them off wholly from circumcision, therefore not teach them that they had another Ordinance in stead of it, by vertue of that command: Secondly, *That the use of circumcision, engaged them to the use of the rest of the Jewish ceremonies, and therefore that Baptisme succeeds not in the use of Circumcision: Thirdly, In Christ we are circumcised with a circumcision made without hands, a better circumcision then the Jews was, in putting off the body of the sins of the flesh, by the circumcision of Christ,*



and therefore we have circumcision not in another Ordinance, but in Christ and his circumcision. You go on; and whereas the Jewish teachers would be ready to object, that the receiving of the inward grace of circumcision, did not make them so compleat as Abraham, and his seed was, because they also had an outward sensible signe whereby they might be further perswaded, comforted and confirmed. This is but a conceit that either the Jews were ready thus to object, or the Apostle intended to answer such an objection. The intent of the Apostle is to declare in what way and manner, and by what means they became compleat in Christ, to wit, Baptisme and Faith, whereby they had communion with Christ, and so were compleat in him. But you say, "To this be answers, vers. 12. that neither is this priviledge wanting to Christians who have as excellent and expresse a Sacrament of it, being buried with Christ in Baptisme; the effect whereof be there set down, and therefore they needed not circumcision as their false teachers insinuated, thereby directly teaching that our Baptisme is in stead of their circumcision. It is true, the Apostle teacheth them that they needed not circumcision, but not because they had Baptisme in lieu of it, but because all was in Christ now, who hath abolished all these rites, or taken them away quite, vers. 14. as being but shadows of good things to come, and the body is of Christ, vers. 17. in whom, and in that which befell him all was accomplished. And Aretius therefore in his Comment on Colos. 2. saith rightly in this; *nota rem ipsam vindicari sancti sine externo symbolo; quod tamen indefinenter urgebant adversarii; sic Rom. 2. 29. & Phil. 3. 3. Atque hoc beneficium in Christo habemus; est igitur perfectum organum salutis*, note that the thing it self is asserted to the Saints without an outward symbole, which yet the adversaries incessantly urged: so Rom. 2. 29. and Phil. 3. 3. and this benefit we have in Christ, he is therefore a perfect organ of salvation; so that it is utterly against the Apostles scope and whole argument to say, that therefore they needed not circumcision, because they had another Ordinance in the room of it. For the Apostles intent is plain, to shew, that Christ is in stead of Circumcision, and all the rest of the Jewish ceremonies. and the truth is by this doctrine, that Baptisme is in stead of Circumcision, the Apostles argument for the disanulling the Jewish ceremonies, both here, and Hebr. 9. & 10. 1. & 13. in the Epistle to the Galatians, chap. 3. & 4. and Epbes. 2. is quite evacuated, who still useth this argument to prove the abolition of the ceremonies of the Law, because they have their complement in Christ;



not in some new Ordinance added in stead of them; for if there be need of other Ordinances (besides Christ) in stead of the old, then Christ hath not in himself fulnesse enough to supply the want of them, and this abolition is not because of Christs fulnesse, but other Ordinances that come in stead of the abolished. And indeed, Baptisme and the Lords Supper, though they be Ordinances of Christ that may imitate or resemble the Ordinances of the *Jews*, yet it cannot be said they succeed into the roome, place, or use of them: For Christ only, and that which he did, doth so succeed: So that if things be well weighed, this Text is against your Position, not for it; and so your Ordinance is turned against you. You go on; <sup>10</sup> And <sup>11</sup> *the Analogy lies between two sacraments all types of the same substance* <sup>12</sup> *[regeneration] to both Jews and Gentiles.* I deny not but that there is Analogy between Circumcision and Baptisme, and so there is between the Deluge and *Noahs* Ark, or deliverance from the Deluge and Baptisme, 1 *Pet.* 3. 21. they do resemble each other in some things. But we are not to conclude thence, that Baptisme succeeds into the roome, place, and use of *Noahs* Ark, or that therefore we are to baptize married persons only, because in *Noahs* Ark only married persons were saved: For in the administration of an Ordinance, we are not to be ruled by bare Analogy, either framed by us, or delivered by the Spirit of God, but the institution of God. But the truth is, in this place, *Col.* 2. 11, 12. the Apostle rather resembles buriall to circumcision, then baptism, and so makes the Analogy not between Circumcision and Baptisme, but circumcision and Christs buriall. And so *Chrysostome* on the place; and after him *Theophylact*, *καὶ ὁ ἀποστόλος ὡς τὸν τάφον ἡμεῶν, and what he calls circumcision, he again calls buriall.* You proceed thus: <sup>13</sup> *And in truth, had not baptism come in* <sup>14</sup> *the roome of it, the Apostle could not have pitched upon a worse instance* <sup>15</sup> *then Circumcision, which was so much valued by them, and was so great* <sup>16</sup> *and usefull a priviledge to them.* It is true, circumcision was a great and usefull priviledge to them, in that estate they were before Christs incarnation, in comparison of *Heathens*, who had not a School-master to bring them to Christ, yet absolutely it was a burthen and beavie yoke, *Acts.* 15. 10. 28. and it would be a burthen, not a priviledge, for us to have an Ordinance in the roome, place, and use of it, now Christ is come, in whom we are compleat. And it is true, the Apostle pitched on circumcision, *vers.* 11. because the *Jews* much valued it, but not to shew, as you say, that *Baptisme is in the roome,*

place, and use of it, but to shew, that in Christ we have circumcision, and are compleat in him. You close up this conclusion thus: "No<sup>c</sup> had there been any reason to have here named Baptisme but that it meant<sup>c</sup> to shew Baptisme to Christians was now in the roome of circumcision to<sup>c</sup> the Jewes.

This is said with more confidence, then truth: For another reason is plain from the context; that therefore Baptisme is named, because it is one of the means by which Christians come to have communion with Christ, and to be compleat in him, which was the thing the Apostle intended in the 12<sup>th</sup> verse, and therefore he joynes faith with Baptisme, they being the two speciall means whereby we come to have communion with Christ, and to be compleat in him. And this is further confirmed by comparing this with other Scriptures: Gal. 3. 25, 26, 27. the Apostle speaks thus: But after faith is come, we are no longer under a Schoolmaster, meaning Circumcision, &c. For we are all the children of God by faith in Christ Jesus: For as many of you as have been baptized into Christ, have put on Christ; which Text is apparently answerable to Col. 2. 8, 9, 10, 11, 12. And again, Rom. 6. 3, 4, 5. Know you not that so many of us as were baptized into Jesus Christ, were baptized into his death? therefore are we buried with him, *ita tū mortificatur*, by baptisme into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newnesse of life: For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. In which places you may easily perceive, that by putting on Christ, we come to be exempted from the Schoolmaster, that is, the Law, and so from Circumcision; that being planted into Christ, we walk in newnesse of life, that is, as Rom. 7. 6. that now we are delivered from the Law, that being dead wherein we were held, that we should serve in newnesse of spirit, and not in the oldnesse of the letter; and that the means hereof, is by Baptisme by which we put on Christ, and are baptized into his death, and by faith, whereby we are no longer children under age, but sons come to their inheritance. Thus have I at last, waded through your third Conclusion, and the Text, Col. 2. 11, 12. the misunderstanding of which hath been the *ignis fatuus*, foolish fire, which hath led men out of the way in this matter into bogs.

Your

**Y**Our fourth Conclusion followes; "That by Gods own expresse order, Infants as well as grown men were in the time of the Jews to be initiated and sealed with the signe of Circumcision, whether Jews by nature, or Profelytes of the Gentiles, one Law was for them all; if they receive the Covenant, they and their children were circumcised."

It is true, this was Gods expresse order, and it is as certain that this expresse order of God is now revoked, or repealed, *Acts* 15. 10. 20. 26. *Gal.* 5. 1, 2, 3. as belonging to that administration, which was before Christ came. That which you adde of the females virtuell circumcision in the males, hath been examined before. I passe on to that which followes: "And whereas some, who see which way the strength of this Conclusion tendeth, do alledge, that though Circumcision was to be applyed to their Infants, yet it was not as a seal of the spirituall part of the Covenant of Grace, but as a nationall badge, a seal of some temporall and earthly blessings and priviledges, as of their right to the Land of Canaan, &c. And that Ishmael, though he was circumcised for some temporall respects, yet he was not thereby brought under the Covenant of Grace, which was expressely said to be made with Abraham, in relation to Isaac and his seed."

They that thus object, speak that which is truth, only whereas you make the objectors say, That it was not a seal of the spirituall part of the covenant of Grace, I would say, to all that were circumcised, and when you say, but as a nationall badge, &c. that Ishmael was circumcised for some temporall respects, I would leave out those words, and say, because God commanded it. Thus did I expresse my self in my *Latin* paper, affirming, that not right to Evangelicall promises, I now adde, not right to any other benefit by the Covenant made with Abraham, was the proper and adequate reason, why these, or those were circumcised, but Gods Precept: For as much as persons were to be circumcised, who had no right, either to the Evangelicall promise, or any other in that Covenant which was confirmed by circumcision; and I named Ishmael, concerning whom, though God heard Abraham in giving him some blessing upon Abrahams prayer, when he understood the promise was not intended for Ishmael, but to Isaac, *Gen.* 17. 19, 20. yet he expressely added his determination to hold, ver. 21, that he would establish his Covenant with Isaac, not with Ishmael: and on the other side, all the females in the Covenant were uncircumcised, though some of them had right to all the promises in the Covenant; and the Text expressely maketh the reason of what Abraham did to be Gods appointment.

§. 10.  
Of the notion under which, & the reasons for which persons were circumcised, shewing that all persons that were circumcised were not in the covenant of Grace.

ment, v. 23. and no other. Wherefore those that say, that Circumcision did not seal the spiritual part, of the Covenant of Grace to all, and that *Ishmael* was not by circumcision brought under the Covenant of Grace, say no more, then what the Apostle saith, *Rom. 9. 6, 7, 8; Gal. 4. 28, 29.* and your self, pag. 13. where you say, *only true believers are made partakers of the spiritual part of the Covenant.* Now the end of this objection, is to prove that it followes not, because a person was appointed to be circumcised, therefore he was within the Covenant of Grace, or that because persons were within the Covenant of Grace, therefore they were to be circumcised. Let us now see what you answer to this. You say, *"I answer there is nothing plainer, then that the Covenant, whereof Circumcision was a signe, was the Covenant of Grace."*

It is granted, that the Covenant made with *Abraham, Gen. 17.* was the Covenant of Grace, though not a pure Covenant, but a mixt covenant. But what then? Doth it follow, that every one that was circumcised, was in the Covenant of Grace? It is true, the sacrifices did confirm the Covenant in Christs blood; but it doth not follow, that all that did offer sacrifices were partakers of the Covenant. The like may be said of Baptisme, the Lords Supper, Manna, &c. which they that did partake of, yet were not all of them in the Covenant, as the Apostle shews, *1 Cor. 10. 5. Heb. 3. 18, 19.* It is one thing to be under the outward administration, another thing to be in the covenant of Grace. This is proper only to elect persons, the other is common to Elect and Reprobate, and depends meerly on Gods appointment without any other consideration. *"You go on, Abraham received circumcision, a signe of the righteousness of Faith: Very true, and the Apostle expoundeth this, when he saith, which he had, yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also, Rom. 4. 11.* So that the Apostle makes Circumcision a seal of righteousness, but not to all, or only circumcised persons, but to all believers, whether *Jews* or *Gentiles*; so that according to the Apostles doctrine, Circumcision, in as much as it sealed to *Abraham* the righteousness of faith, which he had, being yet uncircumcised, is a seal to the *Gentiles* that believe of the righteousness of faith, though they be never circumcised. So that it is so far from being true, that persons have the promise, therefore they must have the seal in their persons; that it followes, persons have the promise, therefore they have

have the seal in *Abraham*, though they never are, nor may be sealed in their own persons. You go on, "and the Jewes received it not as a Nation, but as a Church, as a people separated from the world, and taken into covenant with God. If you take [as] with reduplication, it is true, that neither the Jewes received circumcision as a Nation, for then every nation should receive it, nor as a Church or people separated from the world, and taken into covenant with God; for then every Church or people separated from the world, and taken into covenant with God should receive circumcision, which is false, but they received it as appointed them from God, under this formall reason, and no other. But what is all this to the answering the objection, That it was not the seal of the spirituall part of the Covenant of Grace to all circumcised persons, and that circumcision was appointed to persons not under the Covenant of Grace, and that the reason why persons were circumcised, was not because they were under the covenant of Grace, but only Gods appointment? But you yet adde, "It is true indeed that circumcision bound them who received it to conform to that manner of administration of the covenant which was carried much by a way of temporall blessings and punishments, they being types of spirituall things. It is right which you grant, that circumcision bound them who received it to conform to that manner of administration of the covenant, but then it is to be considered, that circumcision was a part of this administration; and that though temporall blessings, as of the land of *Canaan*, and rest in it, were shadows of the rest of Gods people, and so in a sort of administrations of the covenant of Grace, yet they were also part of the things promised in the covenant made to *Abraham*; and when you say, circumcision bound them who received it, to conform to that manner of administration of the covenant which was carried much by a way of temporall blessings and punishments; it is hard to shew in what sense they were bound to conform to temporall blessings and punishments: they were bound to conform to the sacrifices and offerings, and washings, &c. For these were their acts to be done by them, but how they were bound to conform to the administration by temporall blessings and punishments, it is hard to understand, sith they were Gods acts, not theirs. You adde, "but no man can ever shew, that any were to receive the Sacrament of Circumcision, in relation to those outward things only, or to them at all, further then they were administrations of the Covenant of Grace. The truth is, no man was to receive the Sacrament of Circumcision in relation to these outward things only, or to them at all,

either



either as they were temporall blessings or types of spirituall things, and so, as you speak, administrations of the covenant of Grace, but in this respect only, and for this reason, and no other, because God had so commanded; though I deny not circumcised persons were by faith to look on the covenant of Grace through these administrations, yet the reason of being circumcised was barely Gods command; so that if you abstract Gods command, notwithstanding the covenant, or any other administration of it, they were not to be circumcised: You go on: "Sure I am, the profelytes and their children could not be circumcised in any relation at all to the temporall blessings of the land of Canaan, as they were temporall, because notwithstanding their circumcision, they were not capable of receiving or purchasing any inheritance at all in the land, sojourne they might as other strangers also did, but the inheritance of the land, no not one foot of it could ever be alienated from the severall Tribes to whom it was distributed, as their Possession by the most High: For all the land was divided into twelve Tribes, and they were not any one of them allowed to sell their lands, longer then till the yeer of Jubilee, Lev. 25. v. 3. &c. Yea, I may boldly say, that their circumcision was so far from sealing to them the outward good things of the land, that it occasioned and tyed them to a greater expence of their temporall blessings, by their long and frequent and chargeable journeyes to worship at Jerusalem: This which you say may be granted, and the thing which you would prove by it, That they which received circumcision, did not receive it in relation only to these outward things, yet this overthrowes not this Proposition, That the covenant made with Abraham had promises of temporall blessings, and that some were to be circumcised, who had no part in the covenant of Grace. You adde: "And as for what was alledged concerning Ishmael, the Answer is easie; God indeed there declares, that Isaac should be the Type of Christ, and that the covenant of Grace should be established, and continue in his family, yet both Ishmael and the rest of Abrahams family were really taken into covenant untill afterwards by apostasie they discovenanted themselves, as also did Esau afterwards, though he were the son of Isaac, in whose family God had promised the covenant should continue. When you say, that Ishmael was really taken into the covenant, meaning, of Grace, mentioned in a few words before, you oppose both the Apostle, Rom. 9. 7, 8. Gal. 4. 28, 29. as I have shewed before, and Gods own speech, Gen. 17. 19, 20. To which I may adde, that Isaac and Jacob only are said to be coheirs with Abraham of the same promise, Heb. 11. 9. And when you say, that he and Esau



were discovenanted by apostasie: you plainly deliver apostasie from the covenant of Grace, which I will not call in you *Aminianisme*, but in others it would, and that justly be so censured. But you will say, you mean that Ishmael and Esau were Abraham's seed by profession, and outward cleaving to the covenant, as you speak, pag. 14. But this is not to be taken, into the covenant of Grace really, as you speak; for taking really into the covenant of Grace, is Gods act, either of election, or promise, or some act executing either of these; but profession and outward cleaving to the covenant is mans act; and therefore, how to salve your speech I know not. As for the objection, I see not that you have answered it, but that still it stands good, that persons were to be circumcised, who were not in the covenant of Grace, that Ishmael was appointed to be circumcised, though it were declared Gods covenant did not belong to him; and therefore the reason of circumcising persons, was not the covenant of Grace, but only the will and command of God so have it so. Your fifth Conclusion followes.

“**F**ifthly, and lastly, the priviledges of Believers under this last and best administration of the covenant of Grace, are many ways enlarged, made more honourable and comfortable then ever they were in the time of the Jews administration.

This Conclusion, with its Explication and Application, have all their vigour in ambiguity of speech; as the strength of the Coney is in its burrow; which, that I may uncover, I must distinctly declare, what is to be held in this matter, and then examine what you say. Priviledge is a Law term, the Etymologie is, *Privilegium quasi privata lex, quia veteres privata dixerunt, que non singula dicimus*. Priviledge; as it were a private law, because the ancients called those things private, which we call singular, Gel. noct. Attic. lib. 10. cap. 20. Job. Calvinus Wett. in his Lexicon Juridicum voce privilegium. Privilegium alii sic definiunt, *jus singulare in certa persona gratiam favoremque*, others so define a priviledge, a singular right, in favour of a certain person; so that a priviledge is a particular law, whereby some persons have benefit different from common right. Calvin ibid. Item *beneficium dicitur privilegium quia bene facit in quibus conceditur contra legem communem*, likewise a priviledge is called a benefit, because it benefits those to whom it is granted, against the common law. If it do not benefit, it is not a priviledge; Priviledges therefore may be priviledges at one time, which are not at another time: and in comparison of some which are not

9. 11.  
Of the priviledges of Believers under the Gospel, and whether the want of Infant-Baptisme be want of a priviledge of the covenant of Grace which the Jews had.

privileges in comparison of others. To have Christ personally present with the Disciples, was a privilege for the time, but it was a privilege that he was absent, when he went to heaven, and sent his Spirit to them: The Lawes delivered to the Jews were privileges in comparison of the Heathen, but not in comparison of Christians. Privileges of the covenant of Grace may be conceived, either in respect of the substance of the covenant of Grace, or the administration. Now, when you speak of privileges of the covenant of Grace, some passages seem to mean it in respect of the promises of grace in Christ, as when you say, *Our covenant is established upon better promises, we as well as they are called a holy nation, &c. not only in the cleanness of the administration, but also, &c.* And those especially which you have when you say, *pag. 31. We are inquiring for privileges, which are branches of the Covenant of Grace, which every man that is in covenant with God, may expect from God, by virtue of the Covenant, which cannot be understood but of the promises.* Now the promises of the covenant of Grace, are of the substance of the covenant, not of the administration: But other passages refer to the administration. *That yoke, that hard and celsly way of administration, which neither they nor their fathers were able to bear, is taken off from our shoulders, the glory of theirs had no glory in respect of ours, they were under the bondage of Infants under age, in comparison of our freedom; which things belong to the administration, pag. 10. 12.* Now, if you mean your conclusion of privileges of the substance of the covenant of Grace, it is to be denied: For so the privileges of believers are not now enlarged many ways, or made more honourable or comfortable. Your self, *pag. 9. 10. 12. say, they are the same to both Jews and Gentiles: but in respect of the administration, it is granted they are many ways enlarged, made more honourable; and in this sense, I grant it, that many Scriptures speak of the enlargement of our privileges, and particularly, those that speak of the removing the hard yoke, Acts 15. 10. and bringing us into liberty to full age, Gal. 4. 1. and greater glory, 2 Cor. 3. 10. And it is true that those things were privileges to the Israelites, but it is a benefit to us, that we are freed from them, and so no privilege for us, either to have them or any other thing in lieu of them, but Christ already come, who is instead of all. Now the thing that you drive at, is this: that whereas you conceive that you have proved before, that the Infants of those that are in the covenant of Grace, are covenanters with their parents; that Baptism succeeds in the room and use of their circumcision, that by Gods*

expressly

depreſſe order, Infants were to be circumciſed. You laſtly conclude, that our priviledges for our ſelves and children, are at leaſt as honourable, large and comfortable, as theirs; and therefore our Infants are to be baptized. The answer to it is this: It is true, our priviledge is the ſame with theirs in reſpect of the ſubſtance of the covenant; but neither was that made to the Jews naturall poſterity as ſuch, nor is it made to ours. As for Circumciſion, it was indeed a priviledge, but belonging to the manner of adminiſtration not to the ſubſtance of the covenant which is invariable, a priviledge to the Jews in compariſon of the Heathens, but a burthen in compariſon of us; and it is ſo far from being a priviledge to our children, that they ſhould have either it or any other thing in the place and uſe of it, but Chriſt manifeſted in the fleſh, that the truth is, it is a great priviledge to us and our children, that they have neither it, nor any other thing in the ſtead of it but Chriſt manifeſted in the fleſh: And ſo parents looſe nothing by denying Baptiſm to Infants in the place & uſe of circumciſion; but it is indeed, if rightly conſidered, a benefit to them to want it, God not appointing it, nor making a promiſe of grace to be confirmed by it to the Infants of Believers. Having premiſed this, I ſhall examine the proofs of your concluſion; and ſee whether they make any thing againſt that which I have deliverd. The thing you ſhould prove, is one of theſe two: either that circumciſion did belong to the ſubſtance of the covenant of Grace, or, that the want of Circumciſion, or ſome Ordinance in the place and uſe of it, is a loſſe of priviledge of the covenant of Grace to us and our children. That which you alledge is this: "*Many Scriptures ſpeak of the enlargement of their priviledges, not on for the diminiſhing or depreſſing or extenuating of them; but yea, that hard and coſtly way of adminiſtration, which neither they nor their fathers were able to bear, is taken off from our ſhoulders.*" True, and by this, you yeeld that it may be an enlargement of priviledge to have ſomewhat removed that was a priviledge formerly. The Scripture to which you allude, is that, *Acts 15. 10.* Now I pray you, what was this yoke, but circumciſion, as your ſelf declare, pag. 39. and all the legall ceremonies which were great priviledges to the Jews; but yet to us it is a priviledge that we are freed from them, and if it be a priviledge to be freed from circumciſion, it is a priviledge to be freed from any ordinance in the roome, place, and uſe of it. Laſtly, in that Circumciſion is taken off from our necks, it appears, that it belongs not to the covenant of Grace, which is invariable, and belongs to Gentiles as well as

to *Jews*, according to your conclusion. The next Scripture you bring, is *Heb. 8. 6.* "*where our covenant is said to be established upon better promises.* If this Scripture serve to your purpose, then the covenant of Grace now hath better promises then the covenant of Grace the *Jews* had : but this I know you will deny, who hold that the covenant of Grace is the same both to *Jews* and *Gentiles*. But that you may see how confusedly you thrust things together in this place, I pray you consider what covenant it is of which the Author to the *Hebrewes* speaks there, that it had not so good promises ; Is it not expressly said to be that which God made, when he took the *Israelites* by the hand, to bring them out of the land of *Egypt*, which covenant they brake, *vers. 9.* Now, although *Dr. Crispien*, vol. 2. *Serm. 2.* calls the covenant of *Aarons* Priesthood a covenant of Grace, though of less grace ; yet you say thus, *pag. 10.* and four hundred and thirty years after the Law was added, with great terror upon Mount *Sinai*, not as a part of this covenant ; and after, plainly in that giving of the Law there was something of the covenant of works made with *Adam* in *Paradise*, &c. So that you do grant there was a rehearfall of the covenant of works ; though you do make it also to have something of the administration of the covenant of Grace. The truth is, the Scripture plainly makes it the covenant of works, *Rom. 10. 5. Gal. 3. 10. 12. Gal. 4. 24. Heb. 12. 18.* though I deny not that which you say, that it was intended at a preparative and means to fit them for *Christ*, and therefore may not unfitly be called *fidus subserviens*, a subservient covenant, as *Cameron* in his *Theses de triplici fœdere*. But this being so, to what purpose do you tell us, that our covenant is established upon better promises ; as if the *Jews* covenant were no better then that on Mount *Sinai*, or as if the comparison concerning priviledges were between the covenant of Grace now, and the covenant of Works then ; whereas the question is, as you say, *page 31.* which are branches of the covenant of Grace, and a little after, but were no part of the covenant of Grace, which God made to *Abraham* and his seed. Now the covenant of Grace is that made with *Abraham*, *Gal. 3. 15*, &c. as your self alledge, *pag. 10.* and you say there, that covenant was for substance always the same, and the substance as you recite it, is the promise and the condition ; so that out of your own words it is clear, that we have no better promises in the covenant of Grace now, then they had then, only the administration of the covenant of grace is now better then it was to them ; then it was mixt with other particular promises, which because they are not comon to all be-  
lievers

lievers in the covenant of grace, therefore belong not to the covenant of Grace in Christ purely taken, such as the promise of deliverance from Egypt, feeling in Canaan, &c. For though it is true, that godliness hath the promise of the life that now is, and of that which is to come, yet the promise of the life that now is, is not a particular promise of possession of such or such a land to us or our seed; or the coming of Christ out of our posterity, as it was then, but only a generall promise of Gods providing for his children with persecution, *Mark. 10. 30.* Then it was with expectation of Christ to come; now with assurance of Christ already come in the flesh, and accomplishing what was foretold of him; then Christ was shadowed in darke types, now wee see him unveiled in a plaine history. So that though it be true that the privileges of believers are now many wayes enlarged in some respects, yet simply the Covenant of Grace is not enlarged in respect of the substance of it, the promises of Grace and the condition; they are still belonging to the Elect and believers, and to no other. The next Scripture you thus expresse. *The glory of theirs had no glory in respect of ours*; for this you quote *2 Cor. 3. 10.* But this passage is plainly meant of the Covenant at Mount Sinai, which is called the letter, *ver. 6.* The ministration of death written and engraven in stones so glorious, that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, *ver. 7.* The ministration of condemnation, *ver. 9.* Which I suppose you doe not understand of the Covenant of Grace, and therefore it is impertinently alledged. Your next is, *they were under the bondage of Infants under age in comparison of our freedome.* For this you alledge, *Gal. 4. 1. &c.* But this is said of the administration in types and shadows and ceremonies, called the rudiments of the world, *ver. 3.* Concerning which it is confessed our privileges are enlarged: but they are not branches of the Covenant of Grace, which every man who is in Covenant with God may expect from God by vertue of the Covenant. You goe on, *We as well as they are called a holy Nation; a peculiar people, a chosen Generation, separated to him from all other people:* It is granted we believers are such a holy Nation, &c. doth it therefore follow, that the privileges of believers under this last and best administration of the Covenant of Grace are many wayes enlarged? You allude to that place, *1 Pet. 2. 9.* and Mr Blake, *pag. 8.* argueth this text to prove a birthright privilege of Christians, *equall to the Nations of the Jewes.* But it is answered, this passage is meant of the invisible Church, the living & lively members of Christ.

“To



" To which he saith. The contrary to this in the Text is cleare. First, by  
 " looking back to the words that there preceed: It is meant of all those who  
 " do not professedly with the unbelieving Jewes reject Christ. I have look-  
 ed backe and finde no such thing there. It is true, there is mention of  
 some who did reject Christ, ver. 7, 8. But that when Peter sayes, you  
 are a chosen Generation, a royall Priesthood, &c. it should be meant of any  
 other then true believers, who alone can offer spirituall sacrifice ac-  
 ceptable to God through Jesus Christ, is an interpretation which I  
 disclaime, much more that it should be meant of all those who do not  
 professedly with the unbelieving Jewes reject Jesus Christ. For then it may  
 be said, not onely of Simon Magus, and other hypocrites, but also of  
 all the Salvages in the world that never heard of Christ, that they are  
 a chosen Generation, a royall Priesthood, an holy Nation, a peculiar people,  
 that they should shew forth the praise of him, who hath called them out of  
 " darkness into his marvellous light. Mr Blake addes, Which will yet more  
 " fully appeare by comparing the words of St Paul, Rom. 9. 32, 33. I de-  
 fire Mr Blake to revise his Treatise, and to examine whether this and  
 many other passages answer to Mr Vines, and others commendation  
 of it. To me the Text he cites Rom. 9. 32, 33. compared with 1 Pet. 2.  
 9. doe as well agree to prove that 1 Pet. 2. 9. is meant of all those who  
 do not professedly with the unbelieving Jewes reject Christ, as a harp and  
 a harrow doe consort to make mulique. But perhaps wee may see  
 " more by looking forward. Secondly, saith Mr Blake, by looking for-  
 ward to that which followes in the character which the Apostle (before  
 " he ends his description) addes: which in times past were not a people,  
 " but now are the people of God. A speech taken from the Prophet to set forth  
 " the case of the Gentiles, as it is also by St Paul interpreted, Rom. 9. 26.  
 " but the Gentiles thus called, and of no people made a people, have all a  
 " Covenant-holiness, and not alwayes inherent holiness. Sure the word  
 nation and people, did so run in Mr Blakes mind, that he could thinke  
 of nothing but a nationall Church like the Jewes; whereas if he had  
 weighed the words, ver. 10. of having obtained mercy, and considered  
 that both Rom. 9. 25. & 26. are meant of the same, of whom he said  
 ver. 23. that they were the vessels of mercy, which he had afore prepared un-  
 to glory, he would have plainly perceived the people and nation to be  
 meant of the invisible Church of the Elect, and so nothing in that  
 Text for the holiness of a believing Nation, as some speake, communicating  
 a priviledge of the seales to the infants of that Nation: which how absurd  
 a conceit it is, may be shewed perhaps more fully in that which fol-  
 " lowes.



"*Jews.* You adde to whom as well as to them belongs the adoption, the Covenant, the promise. You allude doubtles to Rom. 9. 4. but had you alledged the whole Text, ver. 3, 4, 5. you would then have seen that it speakes of peculiar priviledges of the *Jews*, to whom the adoption, Covenant, that is, as Beza thinks, the tables of the Covenant, the promises of their multiplying, having the Messiah from them, &c. were peculiar in the sense the Apostle there speakes. And so M<sup>r</sup> Rutherford due right of Presbyterian, Chap. 4. sect. 5. pag. 192. That they had prerogatives above us is cleare, Rom. 3. 1, 2, 3. Rom. 9. 4. and that in other respects far more excellent we have prerogatives above them is it cleare, 2 Cor. 3. 7, 8, 9. Mat. 13. 16, 17. So that even in respect of the Covenant made with Abraham it is plaine the *Jews* had some priviledges above us, and therefore this place proves the contrary to your conclusion, and that the want of some priviledges they had, may be recompensed by some other priviledges we have: And therefore you may see how feeble a reason this is from the Jewish priviledge of infant-males circumcision to prove infant-Baptisme. But to follow you in your way. You say, we as well as they enjoy him to be our Father, and with his dearest Sonne our Lord are made co-heires of the Kingdome of Glory. All this is granted, but to what purpose it is produced I see not. You adde, we have all these things with advantage, not only in the clearness of the administration, but in some sense in greater extent to persons with us; there is neither male nor female. This is true also, we have the substance of the Covenant of Grace, that is, justification, &c. with advantage not only in the clearness of administration, but in some sense in greater extent to persons with us. For now not only the small Nation of the *Jews*, but also of all Nations, believers are brought into the Covenant of Grace. But this proves not your conclusion, or any of those things that may serve for your purpose. You adde. And there is neither male nor female. Why you adde this I know not, except you mean to insinuate, that in the Jewish Church there was male and female, because Circumcision was onely of Males. But neither doth the Apostle, Gal. 3. 28. intimate, that we are better than the *Jews*, as if their females were not within the Covenant of Grace, nor will you say it. Now that which you were speaking of, was the substance of the Covenant of Grace, that we are made co-heires of the Kingdome of Glory, &c. not of the administration of it, and so there was no more distinction of male and female with the *Jews* then with us, nor more priviledges of ours then of the *Jews* in this particular.

Thus

Thus have I examined all the proofes you bring for your fifth Conclusion, and thereby you may perceive how you have heaped together many places of Scripture, without any usefull order or distinction or pertinency to the thing in hand. You bring in next an objection on thus; *Some indeed goe about to shew, that in some things the Jewes had greater priviledges then we have, as that Abraham had the priviledge to be called the Father of the Faithfull, that Christ should be borne of his flesh; Mary had the priviledge to be the Mother of Christ, and the whole Nation this priviledge, that God will call in their seed againe, after they had been cast off for unbeliefe many hundred yeares; which priviledges, say they, none of the Gentiles have or can have.*

It is true; that in answer to the argument from Circumcision, as it is popularly framed (which yet I perceive many that either are or should be scholars to examine things more scholastically, do or pretend to satisfie their consciences with) thus; *If the children of believers be not to be baptized, then we have less priviledge then the Jewes; then the Grace of God under the new Testament, is straitened more then in the old.* To this argument as being an argument of no weight, but onely among vulgar and non-syllogizing capacities, among other things I said thus in my Latin paper above mentioned; *Nec absurdum est dicere respectu aliquorum privilegiorum gratiam Dei contractiorem in novo Testamento, quam in veteri, v. gr. Nulla familia habet privilegium quod Abrahami familie concessum est, ut ex ea nasceretur Christus; nullus vir præter Abrahamum pater fidelium, nulla femina præter unicam mater Christi, &c.* Yet it is not absurd to say, that in respect of some priviledges the grace of God is more contracted in the new Testament, then in the old: For instance; no family hath now the priviledge that was granted to Abrahams family, that out of it Christ should be borne: no man besides Abraham is called the Father of the faithfull; no woman besides one, the mother of Christ. By which I would shew, that it is no absurditie to grant that the Jewes may have more priviledges secundum quid, in some things, then wee, and yet our case and condition, to speak simply, better then theirs, by reason of other priviledges we have above them, which recompence the defect of those priviledges, whether real or supposed, which is the very same which as Robinson did alledge, so Rutherford grants in the place above-named, and cites two Scriptures to prove it, *Rom. 3. 1, 2; 3. Rom. 9. 4.* And the truth is, priviledges are so arbitrary and various, that God gives them as he thinkes good, oft times without assigning any special reason, so that no argument can be drawne thus.

God

God gave such a priviledge to the *Jewes*; Ergo, we must have such a priviledge too; except we can prove it is Gods will it should be so. And therefore this Argument is of no force, but rather an argument of arrogant presumption, without an institution to attempt to prove, that because the *Jewes* had a priviledge to circumcise infants, therefore we must have a priviledge to baptize infants, nor doe any of the many Scriptures you have alledged, prove that Baptisme of infants is a priviledge granted by God in lieu of Circumcision: But you take upon you to answer this objection. "You say, but these things have no weight: we are inquiring for priviledges which are branches of the Covenant of Grace, which every man whom in Covenant with God, may expect from God by virtue of the Covenant, were he a Jew or a profelyte, not for any particular or peculiar favour to a particular man or woman, or family, or tribe: All these forementioned things, and many other of the like kind (as the ministry of the Tabernacle or Temple to belong to one Tribe, the Kingly office to one family, such and such men never to leave a man of their house to stand before God) proceeded indeed from free grace, but were no parts of the Covenant of Grace, which God made to Abraham and all his seed. For could every man in Covenant challenge these things as Gods hand; and that by virtue of the Covenant? Could every one of them promise that Christ should be borne of his flesh? or every one of their women that shee should be the mother of Christ? Could every one whom God owned to be in Covenant with him, promise by virtue of the Covenant, that their Children, if cast off by unbelieve, should after many hundred yeares be againe called in? We speake chiefly of such priviledges as were universall and common to all who were in Covenant, for which by virtue of the Covenant they might rely upon God. Though you say, the things objected have no weight, yet it may seeme they are so heavy & presse your conclusion so hard, as that you cannot well ease it of them. The things objected, you deny not: but you answer, that they are impertinent: you tell us why; because you enquire for priviledges which are branches of the Covenant of Grace, common to all in Covenant, which they may challenge at Gods hand by virtue of the Covenant, and such are not these. It is not materiaall what you inquire after, men may follow Aquilam in nubibus, follow after an Eagle in the Clouds: But sure I am the Scriptures you bring, prove not that believers now have more priviledges belonging to the Covenant of grace, which all may challenge at Gods hands, then the Jewes had. Yea your second conclusion contradicts your fifth, understood in this sense. Beside, Circumcision was not a priviledge

common

confession to all in the Covenant of Grace: For besides all the faith-  
 full before *Abraham*, and those of his time, *Melchisedech*, and *Iot*,  
 and their households, and *Job* after his time, there was a sort of pro-  
 phets, called *strangers*, or *of the gate*, who were not circumcised, yet  
 the Scripture reckons them among the worshippers of God: Such is  
*Cornelius* conceived to be by *Achde* in his discourse on *Act. 17. 4.* by  
*Selden lib. 2. de jure nat. & Gent. c. 4.* who is said to be *devout*; a godly  
 or devout man, and one that feared God with all his house, which gave  
 much almes to the people, and prayed to God alwayes, *Act. 10. 2.* and there-  
 fore within the Covenant of Grace. Besides the priviledges alledged  
 in the objection doe some of them at least belong to the Covenant of  
 Grace as well as Circumcision, as to be Father of the faithfull, to be the  
 Mother of Christ, and the last belongs much more to the Covenant of  
 Grace then circumcision. And those *Rom. 9. 4.* are priviledges which  
 you alledge as belonging to the Covenant of Grace, to which I may  
 joyne that *Rom. 3. 2.* that to them were committed the Oracles of God,  
 which yet were prerogatives of the Jewes, as M<sup>r</sup> *Rutherford* rightly  
 according to truth. Lastly, the phrases, *Rom. 11. 21.* of the naturall  
 branches, ver. 24. of the wild Olive by nature, upon wast grassed in beside  
 nature, these according to nature, doe seeme to me to import, not that  
 the Jewes were in the Covenant of Grace by nature, but that they  
 had this priviledge to be reckoned in the outward administration,  
 as branches of the olive by their birth, by vertue of Gods appoint-  
 ment which the Gentiles have not. But you goe on. "Let any man  
 "show out of the Scripture, where our priviledges under the Gospel are cut  
 "short in any of these things, and be faith somewhat, and in particular for  
 "the case in hand, concerning our infants right to the Covenant of Grace,  
 "and the scale of it: Once we are sure the infant children of all Covenan-  
 "ters were within the Covenant, and the scale also belonged to them, and  
 "by vertue of the Covenant (which is still the same) we plead their inter-  
 "est in it. Let any man show when and where this was taken away, when  
 "the infant children of believers were expunged out of the Covenant of  
 "grace. It is unreasonable to require men to shew what they doe not  
 avouch; it were equal to exact this taske at the hands of those who  
 doe expunge the infant children of believers out of the Covenant of  
 Grace: we neither write in nor expunge out; but leave that to God  
 onely, from whom we learne, *Esau have I hated, Jacob have I loved.*  
 Though you thinke your selfe sure, that all the infants of Covenanters  
 were within the Covenant of Grace, yet I see no cause to believe you,

for as much as I thinke God never shewed you the booke of life, that you may see who are written in, who expunged out of the Covenant of Grace, and *S<sup>t</sup> Paul* who was as well read in that booke as you, saith *Rom. 9. 8.* *They which are the children of the flesh, are not the children of God, but the children of the promise are counted for the seed,* which how to spell I have shewed above. But you adde. *"Certainly who ever will goe about to deprive them of it, to cut off such a great part of the comfort of believing parents, must produce cleare testimonies before they can persuade believers to part with either of them, either right to the Covenant, or to the scale of the Covenant.* And you adde two reasons of it. You are now on your advantage ground, in a veine of Oratory, and on a subject, of all others, aptest to move affections, to wit, parents tendernesse to their children. But wee must not sacrifice truth to either of these. You insinuate that Antipædobaptists goe about to deprive infant-children of believers of the Covenant of Grace. They may tell you, it were a madness for them to goe about such an impossibilitie, as the putting out or putting into the Covenant of grace, and that they hope so well of you, that you come not so neere the Papists, or *Augustines* opinion, as to thinke infants dying unbaptized, are out of the Covenant of Grace. And as for cutting off a great part of the comfort of believing parents, I pray you tell us what comfort is cut off by it, you cannot say that either an infant is certainly regenerated or saved by Baptisme, nor can you say, he is lost for want of it. What comfort then doe you give them indeed which the Antipædobaptists doe not give as well as you? Or, what discomfort in truth, do they give them, which you do not? All the comfort you can indeed give them, is that according to your *Hypotheses*, they do their duty: But if it be proved that they prophane the Ordinance of Baptisme by bringing Infants to baptisme (which there is great cause to think they do) it may rather bring discomfort to their consciences in fine, then comfort. But to Believers indeed, Gods glory will be more deare then their own comfort; and therefore they will be content to part with that which dishonoured God, though it seemed cause of comfort to themselves: they will imitate *Abraham*, who quieted himself in the will of God concerning *Ismael*, though deare unto him; and *Isaac*, who perceiving Gods rejecting of *Esm*, yet submitted to his will. And for your two reasons, because they are only a piece of pathetick oratory, I passe them over. For though there be some strains that Logically examined will not endure the test, yet

having learned the rule about reading the Fathers, not to account all their Rhetoricall expressions their Dogmaticall resolutions, I am willing to conceive the same of you. And as for your recapitulation of your conclusions, and your inference thereupon, how short they are of your conceit of them, I leave it to your self to consider, and proceed to that which you say is the main and only Objection remaining which hath any colour of weight in it.

§. 12.  
That the command to circumcise male Infants is not virtually a command to baptize Infants.

**Y**OU say the Objection is this: "*There is no command, no expresse institution, or clear example in all the New Testament of baptizing of Infants; and in the administrations of Sacraments, you are not to be led by our own reason, or grounds of seeming probability, but by the expresse order of Christ, and no otherwise.*"

This you justly count the main objection; which if you could answer clearly, all the rest of your Discourse might be saved, and without answering it, all that you have said else is to little purpose. For, though it were proved that the children of Believers were in the covenant of Grace, Baptisme succeeds to Circumcision, our privileges greater then the Jewes, yet all this cannot acquit the practice of baptizing Infants from will-worship, without an institution, by Precept or Apostolicall example. And therefore, as it concerns *Smectymniun*, so almost all the Divines of the Assembly, and Preachers of the City, that have so often delivered in their Sermons at Westminster, now in print, and in the City, that in Gods Worship we must not meddle a jot further then God hath commanded, to shew some institution of Christ, or example of his Apostles for it, otherwise the Prelatists will tell you, that they can shew virtuall command from Analogie of the Ceremoniall Law of the Jewes, and tradition Ecclesiasticall as ancient as yours for Pædobaptisme, for their Prelacy, Holydayes, Surplice, &c. against which there have been so many, and those just Declamations. If then you do not stand to it here you may yeeld up your weapons. Let us then try it out on this ground: You begin thus; "*If by institution, command and example, they mean an expresse syllabicall command, &c.*" I grant that in so many words it is not found in the new Testament that they should be baptized: No expresse example where children were baptized. Sure this is a shrewd signe that you are not likely to make good your ground, when you have yeelded so much. But I grant, that if you make it good, by good consequence, you may recover all. Let us then consider what you say of that.



that. But I also add, that I deny the consequence; that if in so many words it be not commanded in the new Testament, it ought not to be done; this is not true Divinity, that Christians are not tied to observe that which is not expressly in so many words set down in the new Testament. True, but whose consequence is this? Infants are not to be baptized, because that which is not in so many words commanded in the new Testament, ought not to be done? The consequence rightly framed is this: In meer positive worship that ought not to be done, which hath not Precept, or Apostolicall example equivalent to a Precept, gathered by plain words, or good inference out of the new Testament: For, if it have none of these, it is idol-worship. And Baptisme of Infants is such, therefore it ought not to be done. The ground of it is this, because all the ceremoniall or meere positive worship of the Jewes is now abrogated; and therefore a Precept of God to them is not a warrant to us now, if it were, it must be in one thing as well as another, and so we must bring on our necks the yoke of bondage of the Mosaicall Law. Now let us see how you encounter this Argument: you answer by telling us, "there is no expresse reviving of the Lawes, concerning the forbidden degrees of marriage in the new Testament, except of not having a mans fathers wife; 1. Cor. 5. 8. No expresse Law against polygamie; no expresse command for the celebration of a weekly Sabbath; are therefore Christians free in all these cases?" I answer, no, but withall I say, that the first instance is about a morall command, and yet there is for one branch of incest, an expresse censure in the new Testament, proving the unlawfulness of it; whereas the businesse is now about a point of meer positive ceremoniall worship; and so there's not the like reason. Secondly, the same may be said of Polygamie, that it is a sin against a morall Precept, and yet there is good proof against it in the new Testament, from Mat. 19. 5. 9. And for the third, enough hath been said above, *Plur. 1. Sect. 8.* to shew how little advantage you have in this instance. But you add, "yes in the point of Sacraments there is no expresse command, no example in all the new Testament, where women received the Sacrament of the Lords Supper, there is no expresse command, that the children of Believers, when they are grown, should be instructed and baptized by their parents; expresse commands there is, that they should teach the Heiden, and the Jewes, and make them Disciples, and then baptize them, but no command that the children of those that are Believers should be baptized when they are grown men; nor any ex- ample

"ample where ever that was done: will any man therefore say, that Chri-  
 "stian women are not to be partakers of the Lords Supper? I think none  
 "will be so absurd as to affirm it. If it be said, though these things be  
 "not expressly and in terminis in the new Testament, yet they are there vir-  
 "tually, and by undeniable consequence, I confesse it is true. You do in  
 this pericoh, give two instances of practice, warranted by com-  
 mand, on example, gathered by consequence in the new Testament,  
 in the positive worship of the Sacraments, to wit, *women receiving the*  
*Lords Supper, and the baptizing of children of Believers, when grown per-*  
*sons, which you grant are virtually, and by undeniable consequence in the new*  
*Testament, though not expressly and in terminis in term.* Now this thing  
 you need not have proved, I readily grant it, that what ever in po-  
 sitive worship is commanded in the new Testament, though it be not  
 in formall terms commanded, yet if it may be gathered by virtuall  
 consequence, ought to be done. Nevertheless, I observe: First,  
 that you do well expresse the institution of Christ, *Matth. 28. 19.*  
*when you say, expresse command there is, that they should teach the Hea-*  
*then and the Jews, and make them Disciples, and then baptize them, of*  
*which I may make further use afterwards.* Secondly, that when you  
 say, *there is no expresse command, no example in all the new Testament, where*  
*women received the Sacrament of the Lords Supper,* you imply there is  
 for males. Now, herein you, Mr. Vines and Mr. Blake, and generally  
 others follow Zwinglius, whose conceit this was, if he were not the  
 first inventor: And Mr. Blake expresth himself thus, *pag. 22.* "No  
 "particular president more then for this of Infant-baptisme. But I pray  
 you tell me, is not that, *1 Cor. 11. 28. Accipiat unusquisque seipsum*, Let a man  
 examine himself, and so let him eat of that bread, and drink of that cup,  
 an expresse command in formall ternis? And doth not *accipiat* com-  
 prehend both Sexes? When the Apostle sayes, *vers. 23. I delivered un-*  
*to you that which I received from the Lord,* was not that a command,  
 and that to the whole Church, women as well as men? when he  
 saith, *1 Cor. 10. 17. We being many, are one bread, and one body, for we*  
*are all partakers of that one bread,* and are not women as well of the  
 body as men? And if so, here is an expresse example in formall  
 terms for womens receiving the Lords Supper? The like may be  
 said of *1 Cor. 12. 13. Alls 20. 7.* unless you will say, that *ecclesia* *unus*  
*quodammodo*, himself, all, Disciples, comprehend not women, because they  
 are of the Masculine Gender, which from you that have learned that  
*Logica non curat sexum, Logick regards not sex,* and that hundreds of  
 places

places thereof, where the Masculine Gender is put, the matter so requiring it, for both Sexes, I do not suspect. And for your other instance, as I do not remember any brings it but your self; so it is as little to the purpose as the other: For that which you say, *that there is no expresse command that the children of Believers should be baptized when they are grown men.* It is true, except they professe the faith; but there is an expresse command, as your self grant, to baptize Disciples, and so to baptize the childe of a Believer that professeth the faith, not otherwise; so that these your instances are brought to prove that which is not denied, and yet the instances are impertinent to prove it. You say further: "*So have we virtually, and by necessary consequence, sufficient evidence for the baptizing of children, both commands and examples.*" This assertion is full, if you mean by children, Infant-children of Believers, prove this, and you need prove no more. But your fetching such a compasse about, makes me imagine your attempt will prove but a *Parturiunt montes, the mountains bring forth*, especially, when your proof is but from Analogy; concerning which, the rule holds, as Mr. Bowler in his Sermon on Job. 2. 17. *Allegorica Theologia*, (unlesse the Lord himself make the application) *non est argumentativa; Allegoricall Divinity is not argumentative*; but it is fit you should be heard. You say, "*For, first you have Gods command to Abraham, as he was the father of all covenanters, that he should seal his children with the seal of the covenant.*" I grant we have Gods command to Abraham, who is indeed called, the Father of the faithfull, no where that I know, the father of all covenanters, to circumcise his males of eight dayes old; and I deny not, but that this was a seal, *that is*, a confirming signe of the covenant God made with Abraham; whence Gods covenant was said to be in their flesh, Gen. 17. 13. and 'tis called the covenant of circumcision, Act. 7. 8. But you have need of the Philosophers stone to turn this into a command to baptize Infants of Believers, which you thus attempt. You tell us, "*Now this truth, all our Divines defend against the Papists, that all Gods commands and institutions about the Sacraments of the Jews, binde us as much as they did them in all things which belong to the substance of the Covenant, and were not accidental unto them.*" This is your foundation for your undeniable consequence, it had need then be very undeniable, and so you conceive it, because it is a truth all our Divines defend against the Papists. But this is no undeniable Axiome, *that what all the Protestant Divines defend against the Papists, must be true*.

*truth undeniable; I do not think all the Divines in the Assembly will subscribe to it; I for my part do disclaim it; I give that Honour only to the Holy Scripture, and have learned from Art. 21. of the Church of England, that General Councils have erred, and may erre, and consequently all the Divines in the world: And some Papists is to be heard against a whole Occumenicall Council sometimes. And for this which you call a truth; all our Divines defend against the Papists, I marvell how you can averre it, unlesse you had read them all, which I think neither you nor any one else hath; and for this Maxime, I question whether any one leading Author have delivered that which you charge all our Divines with, because you direct not where they deliver it, it is in vain for me to make search; it were to seek a needle in a bottle of hay; but I will examine whether it be truth or no. You suppose, that there are commands of God about the Sacraments of the Jews, which is granted: But then let me tell you, I do not assent to this, that Circumcision and the Passover are all the ordinary Sacraments of the Jews; I do approve of the words of R. C. that is, as I learn from Mr. Selden, *de anno civili veter. Jude. c. 2.* Mr. Ralph Cudworth of Cambridge, (whom he there commends) in that book of his, which is of the true notion of the Lords Supper, chap. 2. styl'd by Mr. Selden; *A witty and very learned book*, where he saith, I know not what warrant there is for that divinity so magisterially imposed upon us by some, that the Jews had but two Sacraments, Circumcision, and the Passover, and that it should thence follow by inevitable consequence, that the Lords Supper must answer only to the Jewish Passover; sure I am, the Jews had many more; for not to instance in that of Paul, *1 Cor. 10. 2, 3, 4.* nor to examine all the other Sacramental ceremonies which they had, that were almost as many Sacraments as Ceremonies, these fasts, upon the sacrifices which we have all this while insisted on, were nothing else but true and proper sacraments joyned with sacrifices. I addo, that according to the received definitions of a sacrament, all the sacrifices that were propitiatory, were Sacraments, that is, visible sealing signes of invisible grace in Christ appointed by God to that end. Secondly, you suppose, "that of those commands and institutions of God, some did belong to the substance of the covenant, some were accidentall to them." This last expression is very ambiguous, whether you mean by [them] the Jews, or the Sacraments, which seems most likely; or, whether you would, as the law of opposition requires, say accidentall to the Covenant. Again, you here contradicting with the substance of the*

Covenant

covenant, and that which is accidentall is, which I construe in the same sense that you distinguish between the substance of the covenant and the administration of it, pag. 10. Conceiving by your explication that you call the substance of the Covenant that which is invariable, and that which is accidentall that which is variable. Substance doth not agree to Covenant, which is an action in proper sense; but in Schooles it is usuall to distinguish between the substance of the act, and the circumstances of it, the essence and the accidents, but I do not remember that Logicians do oppose the accidents of an act to the substance of it, and so your expression of the substance of the covenant, and that which is accidentall, is not in my apprehension, after the usuall speech of the Schooles, and therefore I cannot well tell what sense to make of it. If [them] referre to the Jewes, then it is said, something of the Sacraments was accidentall to the Jewes, but I know not how to make any handsome sense of this. If you referre [them] to the Sacraments, you make something commanded by God, accidentall to the Sacraments, which may be yeilded you in this sense; that there might something have the essence of a Sacrament without such accidents, as it might be true Circumcision, though it were not the eighth day; it might be a true Paschever, though not on the right night. Yet, in this sense it cannot be yeilded that it was so accidentall, that it might be omitted without sin, any more then the thing it self: For, it was as well a sin, not to circumcise the eighth day, or not to keep the Paschever on the night appointed by God, as not to do these acts at all, since a command was broken in one as well as the others. For these reasons, I cannot well tell how to deny or grant that which you suppose, that some commands of God about the Sacraments of the Jewes, were accidentall to them. But that which is supposed, that some of the commands of God about the Sacraments of the Jewes, did contain things belonging to the substance of the Covenant, meaning, of the covenant of Grace, I can in no wise assent unto it: For, if either you mean by substance the essence of the covenant, I utterly deny that any of the Sacraments of the Jewes were of the essence of the covenant, Gods Covenant was, and might be without them: If you mean by substance, that which in no case might be varied, I deny it in that sense also; Nothing of the sacraments of the Jewes was morall and invariable. And it is most true, that as the sacrifices, so Sacraments (according to the common distinction) were belonging to the administration of the covenant for the time, but never



of the substance of the covenant; for that consists only in the things  
 you ascribe for the substance, pag. 20. And for the maxime which  
 you ascribe on all our Divines, which I can hardly believe any one of  
 our Divines have delivered, as you have done, I utterly deny it, to  
 wit, *That all Gods commands and institutions about the Sacraments of*  
*the Jews bind us in much as they did them, in all things which belong to*  
*the substance of the Covenant, as being contradictory to those words,*  
*Act. 7. of the Church of England. Although the Law given from God*  
*by Moses, as touching Ceremonies and Rites, do not bind Christian men,*  
*and on the contrary, I affirm, that they are all abrogated, substance and*  
*circumstance, whole, and part; and I thus prove it. First, those things*  
*bind us not which had their complement in Christ, but all the Sa-*  
*craments of the Jews had their complement in Christ, Ergo. The*  
*Major is the force of the Apostles prohibition; and the reason of it,*  
*Col. 2. 16, 17. the Minor is delivered, 1 Cor. 5. 7. Col. 2. 17. Heb. 9. 9.*  
*Heb. 10. 1. And Beza in Annot. in Col. 2. 14. Hieronymus in Euse-*  
*gela gratia adhibende; expositio, circumstantia sunt ut impossibilis*  
*officiu Christi, id est veritatis, quam antea adumbrant exhibitione, by*  
*the exhibition of Christ himself, that is the truth, which before they sha-*  
*ded, there was an end put to ceremonies in this respect, as being seals of*  
*Evangeliacall graces yet to be exhibited. Secondly, those things bind not*  
*us now, which were taken away by Christs death; this I suppose*  
*you will not deny, lest you evacuate the effect of Christs death:*  
*But Christ hath by his death abolished all the sacraments of the*  
*Jews, comprehended under the law of commands in ordinances or*  
*rites, Ephes. 2. 15. Col. 2. 14. therefore they bind not. Thirdly,*  
*those commands which were only to continue till faith came, those*  
*bind not now faith is come: But the commands of the Sacraments*  
*of the Jews were such, therefore they bind not now: The Major*  
*and Minor are delivered, Gal. 3. 23, 24, 25. Gal. 4. 1, 2, 3, 4. Act. 15.*  
*9, 10. Fourthly, those commands bind us not, which were a par-*  
*tition wall between Jews and Gentiles; but all the Sacraments of the*  
*Jews in whole and in part, were a partition wall between Jews and*  
*Gentiles, therefore they bind us not. The Major and Minor are de-*  
*livered, Ephes. 2. 14. Fifthly, those commands which were unprofi-*  
*table, and weak rudiments of the world, contrary to Christ, begger-*  
*ly rudiments, these bind not a Christian now; but such are the Jews*  
*sacraments, Heb. 7. 18. Col. 2. 8. 20. Gal. 4. 3. 9. therefore they bind*  
*not. Sixthly, those commands that belonged to another Priesthood,*  
 then



then Christ, that not Christians; but the Jews; sacraments be-  
 longed to another Priesthood then Christs, therefore they bind not.  
 The Major and Minor ate both delivered; Heb. 7. 12. 16. Heb. 9. 10.  
 Seventhly, those commands that belonged to another covenant then  
 that which now is in force, bind not; but such are the commands of the  
 Jews; sacraments; Heb. 8. 13. Heb. 9. 1. therefore they bind not.  
 Eighthly, those commands which were proper to the Jews, bind not  
 us Christians; but the sacraments of the Jews were proper to the  
 Jews, so was Circumcision, the Pascheover, the Sacrifices; therefore  
 they bind us not. Ninthly, If one part bind us, then all the com-  
 mands bind us; and if we be obliged to any one rite, then to all;  
 for they had all the same authority: nor hath that authority dis-  
 solved any one part more then another. Now it is a sure rule, that  
*ubi lex non distinguit, non est distinguendum; ubi lex distin-*  
*guisset, non, nos must not distinguish;* therefore, either none binds us,  
 or else we must revoke *Judaisme*. And indeed, so far a com-  
 mand of God binds, and so far not, without a plain declaration of  
 Gods will, is an high presumption, whereby man takes on him to  
 release or dispense with Gods Law, which is of equall authority with  
 the making of a law. Lastly, those commands bind us not; which  
 the Apostle would not have us subject to; no not in part, but such  
 are the commands of the Jewish sacraments, Gal. 2. 16. 20. Gal. 5. 1, 2, 3.  
 and your self say, pag. 27. *the Apostle would take them off wholly from*  
*circumcision;* therefore they bind us not. Yea, it is to overthrow ut-  
 terly our Christian liberty by Christ, which the Apostle was so stiffe  
 in maintaining that he would not yield, no; not one bone, and blamed  
 Peter for dissembling this liberty, Gal. 2. 5. 14. to maintain that "all  
 the commands and institutions of God about the Sacraments of the Jews  
 bind us as much as they did them in all things which belong to the sub-  
 stance of the Covenant, and were not accidenall to them. But you en-  
 deavour to make good your Maxime by instances, and accordingly  
 you say thus: "As because Circumcision is called a seal of the covenant;  
 therefore our Sacraments are seals of the covenant; though circumci-  
 sion no where that I know, be called the seal of the covenant, but  
 only the seal of the righteousness of faith, Rom. 4. 11. yet; because it  
 is called a signe or token of the Covenant, Gen. 17. 11. it may well be  
 called a seal or confirming signe of the covenant with Abraham, and  
 so of the covenant of Grace; and our Sacraments may be so called  
 likewise, they being confirming signe of the new Testament, Luk. 22. 10.

*Ad 2. 38.* but not because Circumcision was called so; but because that phrase expresseth the truth of the thing. But what is this instance to your purpose? Is there a command or institution of God; binding the *Jews* to call Circumcision so? or a command or institution for us by virtue of the command to the *Jew* to call it so? though I should oppose him that should deny our Sacraments to be seals of the covenant, because he should deny a truth, yet I should not say he did sin that did not call them so. Your next instance is; *“because Circumcision might be administered but once, being the seal of initiation, therefore Baptisme being also the seal of initiation is to be administered but once.”* However I conceive no necessity of circumcision or Baptisme above once, yet I professe my self unsatisfied in this, that there is either a command, that a person be but once circumcised, or a person once only baptized: However, if there were a command that a person should be but once circumcised, and it could be proved that a person should be but once baptized, yet I utterly deny, that the command to circumcise but once, is a command to baptize but once; and therefore what ever any Divines may dictate Magisterially, yet I do not think my self in *Pythagoras* his School, that *Δενδρ’ οὐκ, ἔσται, ἡμῶν*, should be my rule. You adde: *“but that circumcision was to be administered on the eighth day only, was an accidentall thing, and therefore bindeth not.”* I see no reason why once circumcising should belong to the substance of the covenant, and to be circumcised on the eighth day should be accidentall; yea, if reason may rule the roast, there is more reason that circumcising on the eighth day should belong to the substance of the covenant, being commanded by God expressly, and as many of the Ancients conceive, particularly *Cyprian*, *Ep. 99. ad finem*, typifying Christs resurrection on the eighth day, then that to be circumcised but once, should be of the substance of the covenant, which is neither commanded, nor is found in Scripture to typifie any thing belonging to the Covenant: So vaine are mens conceits, without the light of the Word.

But you go forward in the other Sacrament. *“The Jewish Paschever being to be yearly repeated, binds us to have a repetition of the Sacrament of the Lords Supper, which came in roome of it, because this belongs to the substance of the Covenant; both of them being Sacraments for spiritual nourishment, growth, and continuance in the Covenant: (as the other was, for birth and entrance) but that their Paschever was to be eaten in an evening, and upon one set evening in the year, was accidentall.”*

*It sell, and so binds not us.* Here is a heap of dictats without proofs. I grant the Jewish Passeeover was to be yearly repeated, because God so commanded it; but that either this belonged to the substance of the Covenant, or that this command binds us to the frequent use of the Lords Supper, I deny it: if it did, it were a very good plea for the superstitious customs of keeping Easter, and receiving the Communion once a yeare on that day, which I thinke you will be ashamed of, though you lay the egge out of which it may be hatched: I grant the Lords Supper is to be repeated often, not because the Jewish Passeeover was to be yearly repeated, or because it is the Sacrament for spirituall nourishment, growth, and continuance in the Covenant (as the other is for birth and entrance) but because it may be plainly gathered from the Institution or Command of Christ, and the Apostles declaration thereupon, 1. Cor. 11. 25, 26: for he saith doth imply, as oft doth imply, not obscurely but plainly, & frequently, and if example must be a rule, as it is conceived in many cases lesse cleare, and that have lesse reason; that example Acts 20. 7. should binde that on the first day of the weeke, when Disciples come together they have the Lords Supper, for the which the meeting then was intended, and that action gave denomination to the whole service, and by the relation of *Justine Martyr* (if my memory deceive me not) and others, it was so in the primitive Church of Christians; but I desire to be sparing in matters of command on mens consciences. As for that you make the Evening accidentall to the Passeeover, and so not binding us in the use of the Lords Supper, it's but a dictate. The Evening of the Passeeover is no more accidentall then the day it selfe, they being commanded both together. And for the Lords Supper, how we can be loose to receive it in the Morning or Evening after Supper, when the Apostle doth so distinctly mention in this relation of the Institution, 1. Cor. 11. 23. that it was done in the night; and ver. 25. *After this manner* after he had supped; I leave to your Assembly to consider; Especially those of you that are so stiffe for the sitting together at the Table, which is not mentioned or hinted in the Apostles relation, and therefore may seeme as much occasionall as the other. And for that which you intimate, "if Baptisme were not the Sacrament for spirituall nourishment, growth, and continuance in the Covenant, as well as for entrance; I take to be but a dictate like the rest, which upon exact examination will not hold: it seems to me somewhat neare of kinne to that of *Bellarmino* and other Papists, that the efficacy of Baptisme

ifore extends not to the continuance of the fineness of our whole life, but  
 of original sinne only; *But you have yet one more Instance, and thus you speake; 1<sup>st</sup> The*  
*like Instance I give in our Christian Sabbath; 2<sup>d</sup> the fourth Command-*  
*ment bindeth us for the substance of it, in much as it is bound to the Jewes,*  
*there God himself is; separated one day of seven to be sacred to himselfe,*  
*and all the world stood bound in all ages to give unto God that one day*  
*ofsted, which should be of his own choosing; Now until Christ came,*  
*God chose the last day of the seven to be his Sabbath; and leaving by the*  
*death and Resurrection of our Lord Jesus, put an end to the Saturday*  
*Sabbath; and surrogated the first day of the week instead thereof to be the*  
*Lords day; wee need no new Commandment for the keeping of the Lords*  
*day, being tyed by the fourth Commandment to keep that day of seven*  
*which the Lord should choose; the Lord having chosen this, the fourth*  
*Commandment bindeth us to this, as it did the Jewes to the former; so in*  
*like manner; I say in the Sacrament of Baptisme! What I conceive a-*  
 bout the Lords day, I have before declared Part. 2. Sect. 8. where also  
 I shewed you how different the case of Pledbaptisme is from it,  
 which I shall not now repeat; Onely whereas you bring the Sab-  
 bath for an Instance of a Command of God; about the Sacraments  
 of the Jewes, binding us as well as the Jewes; you forget the mark  
 at which you shoote; the Sabbath or Lords day being not to be re-  
 koned among the Jewes Sacraments, or ours, according to the usu-  
 all Ecclesiasticall acception and definition of the word. You see now  
 your maxime; which is the foundation of your undeniable conse-  
 quence undermined, I presume you may see quickly the superstru-  
 ction it selfe overturned: one blow more will doe it. You piece things  
 together thus; "When God made the Covenant with Abraham, and pro-  
 mised for his part to be the God of him and his seed; what God promised  
 to Abraham, wee claim on our part in it as the children of Abraham, and  
 what God required on Abrahams part for the substance of obedience, wee  
 all stand charged with; as well as Abraham; Wee as Abraham are tyed  
 to beleve, to love the Lord with all our heart, to have our hearts circum-  
 cised, to walke before God in uprightness; to instruct our children, and  
 bring them up for God, and not for our selves, nor for the Devills; to teach  
 them to worship God according to his revealed will, to traine them up un-  
 der the Ordinances and Instructions of Gods own appointments. All these  
 things God commanded to Abraham, and charges upon all the children  
 of the Covenant; though there were no expresse reviving these Commands  
 in

It is my part of the New Testament, and therefore consequently, as a Com-  
mand of God to Abraham, which bound his seed of the Jews to abide  
up their children in that manner of worship, which was then in force,  
binds the seed of Abraham now to abide up their children in the same  
as such Ordinances as are now in force. Supposing you meant, by  
what God promised to Abraham, the spirituall part of the Covenant,  
and the persons claiming to be believers: I grant this passage to be  
truth; for these duties are morall duties, and binde at all times; but  
that which follows, I cannot tell how to take for any other then  
plain Judaisme. You say, "And the same Command which enjoyned  
Abraham to seale his children with the seale of the Covenant, enjoyned  
as strongly to seale ours with the seale of the Covenant; and that Com-  
mand of God which expressly bound Abraham to seale his with the signe  
of Circumcision, which was at the Sacrament then in force, pro tempore,  
for the time, doth virtually binde us to seale ours with the signe of Bap-  
tisme, which is the Sacrament now in force, and succeeds into the roome  
of the other by his owne Appointment. This is your undeniable con-  
sequence, inferred from a Judaizing principle; without so much as  
the Scripture to prove either the principle or conclusion; Whereas  
I have brought ten arguments most of them out of the Scripture a-  
gainst your principle; and for the Conclusion; what construction  
can be made of it; but this, that the Command of God to Circum-  
cise, binds us still; for that was the seale of the Covenant God en-  
joyned to Abraham, and so the Law given by Moses as touching Cere-  
monies and rites, binds Christi an men, contrary to Art. 7. of the Church  
of England. Then must wee Circumcise our Males at the eighth day,  
as they did. But you say, it binds us virtually only to seale ours with  
the signe of Baptisme; I pray you then what meane you by this vir-  
tually binding? The opposite Member was expressly, and in Terminus,  
in termes. Is this then your meaning, that it doth not binde expressly  
and in terminis, but virtually; that is, implicitly, and by interpreta-  
tion? Tell us then, I beseech you, by what rule of Divinitie, Logick,  
Grammar, or Rhetoricke, is a man to conceive this Command, Cut  
off the foreskin of the secret part of all the Males in thy house the eighth day.  
That is, let a Preacher of the Gospel wash with water at any time af-  
ter birth the young Infants, male and female, of Believers all over,  
or on the face. You call this undeniable Consequence: if so, it's either  
Demonstrative from the cause, or effect, or definition, or propertie,  
or the like; or it's onely Topicall, and then not undeniable; you say,



its by cleare consequence, you may as well say, this is good consequence; For as Peter & Superbanc Petram; Thou art Peter, and upon this rocke; Ergo, the Pope is Monarch of the Church; or with Baronius, Arise Peter, hill and ease; Ergo, the Pope may deprive Princes; if you can apprehend cleare consequence in it, you may enjoy your conceit; But now sumus aded sagaces, wee are not so quick-witted. I passe to the next Command, which you thus expresse.

§. 13.  
That Mat. 28.  
is not a Com-  
mand to bap-  
tize Infants,  
but contrary  
to it.

Another you shall finde, Mat. 28. where our Saviour bids them goe and teach all Nations, baptizing them in the Name of the Father, of the Sonne, and of the Holy Ghost. Where you have two things; first, what they were to doe. Secondly, to whom they were to doe it; they were to preach and teach all things which he had Commanded them; that is, they were to Preach the whole Gospel, Mark. 16. 15. The whole Covenant of grace, containing all the promises, whereof this is one, viz. That God will be the God of Believers, and of their seed; that the seed of Believers are taken into Covenant with their Parents; this is a part of the Gospel preached to Abraham. The Gospel which was preached to Abraham, is delivered Galat. 3. 8, 9. And the Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel to Abraham saying, In thee shall all Nations be blessed; so then they which be of faith, are blessed with faithfull Abraham. And Rom. 1. 16, 17. I am not ashamed of the Gospel of Christ, for it is the power of God to salvation, to every one that beleeveth, to the Jew first, and also to the Greeke. For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith. The like may be proved out of Rom. 10. and elsewhere; but it is no wrong to say it, that it is a new Gospel, to as-  
firm, that this is one of the Promises of the Covenant of grace; that God will be the God of Believers, and of their seed; that the seed of Believers are taken into Covenant with their Parents. I cannot derive it's pedigree higher then Zuinglius. But you goe on: "And they were to baptize them; that is, to administer Baptisme as a seal of the Covenant to all who received the Covenant; this is a dark Paraphrase, you expresse it clearer, pag. 35. Expresse Command is there, that they should teach the heathen, and the Jewes, and make them Disciples, and then baptize them. If your meaning be the same in both places, I am content you should Comment on your own words; you goe on; "Secondly, Wee have the persons to whom they were to do this, all Nations, whereas before the Church was tyed to one Nation, one Nation onely were Disciples, now their Com-

"mission



“mission was extended to make all Nations Disciples, every Nation which  
 “should receive the faith; should be to him now as the peculiar Nation of  
 “the Jewes had been in time past. In a word, Nations here are opposed to  
 “the one Nation before. I grant that Nations are opposed to one Na-  
 tion, and that the Commission was extended to all Nations; which  
 you expresse well, pag. 44. Whereas before they were to goe to the lost sheepe  
 of the house of Israel, now they were to goe unto all the world. But what  
 sense those words may carry, “Every Nation which should receive the  
 “faith, should be to him now as the peculiar Nation of the Jewes had been  
 “in time past is doubtfull. For either it may have this sense, Every Na-  
 tion that receives the faith, that is, Believers of every Nation, shall be  
 to mee a peculiar people, as the Jewes were, in the sense that Peter  
 speaks, 1 Pet. 2. 9. and so the sense is good; or thus, When a Nati-  
 on shall receive the faith, that is, a great or eminent part, the Gover-  
 nours and chief Cities, & representative body, shall receive the faith,  
 that Nation shall in like manner have all their little ones capable of  
 Baptisme, and counted visible members of the Church, as the poste-  
 rity of the Jewes were in the time of that Church administration.  
 This I guesse is the business that is now upon the anvil, by observing  
 sundry passages in latter Writers, with whom your Sermon agrees,  
 as if it came out of the same forge: M<sup>r</sup> Blake, pag. 20. hath these words.  
 “In the same sense and latitude, a Nation was taken in respect of the Cove-  
 “nant of God, when the Covenant and Covenant-initiating Sacrament  
 “was restrained to that one onely Nation, where their Commission was first  
 “limited; in the same sense it is to be taken (unless the Text expresse the  
 “contrary) now this Commission is enlarged. This cannot be denied of any  
 “that will have the Apostles able to know Christs meaning by his words  
 “in this enlarged Commission. But Nations then, as is confessed, did com-  
 “prehend all in the Nation in respect of the Covenants, and nothing is ex-  
 “pressed in the Text to the contrary, therefore it is to be taken in that lati-  
 “tude, to comprehend Infants. M<sup>r</sup> Rutherford in his peaceable and tem-  
 perate plea, Ch. 12. Concl. 1. Arg. 7. hath these words; “Seeing God  
 “hath chosen the race and nation of the Gentiles, and it become a God to  
 “us, and to our seede; the seede must be holy, with holiness of the chosen  
 “Nation, and holiness externall of the Covenant, notwithstanding the  
 “father and mother were as wicked, as the Jewes who slew the Lord of  
 “glory. And indeed those Pædobaptists are forced to say so, who ju-  
 stifie the practise of baptizing foundlings, infants of Papists, excom-  
 municate persons, Apostates, if they be borne within their Parish;  
 thereby

thereby directly crossing their own tenent, *That this is the privilege of a believer from the Covenant of grace, I will be the God of a believer, and his seed*; And the Apostles words, 1 Cor. 7. 14. according to their own exposition, which is, *that the children whereof one of the parents is not sanctified by the faith of the other, are federally unclean*; nor considering that this practise of baptizing all in the Parish, arose not from any conceit of the federall holinesse of a Nation, but from the conceit of Cyprian, with his 66 Bishops, *that the grace of God is to be denied to none that are borne of men*: upon which ground, and the necessitie of baptisme to save a childe from perishing, as of old, so still among the common people, and officiating Priests, children are baptized, without any relation to Covenant-holinesse, particular or nationall. But I leave this to the *Independents* to agitate, who have in this point the advantage; and returne to the Text, *Mat. 28. 19.* Concerning which the question is, what *αὐτοῖς*, or *[them]* refers to in our Saviours words: whether *all Nations* must be the substantive to it, without any other circumscription, or the word, *ἀνδρας, men and women*, as the Author of infants baptizing proved lawfull by Scriptures, or *μαθηται, Disciples*, included in the verbe *μαθησονται*, which may be translated, *make Disciples*. That Author denies not, *but that the verbe may signifie to make Disciples, yet by the subject matter, which it is here taken and used to expresse, it must be taken for to teach, and not to make Disciples*: because to make Disciples was not in the power of the Apostles (*upon whom the command lay*) it being the peculiar of God to frame the heart *to submit unto and embrace the Apostles teaching, and to cast them into the forme and obedience of it, and so to make them Disciples*: but to teach *and thereby endeavour (as much as in them lay) to make Disciples, was in their power and duty*: and is all the whole meaning of the word here, *therefore properly, and rightly rendred teach, and not, make Disciples*. But that the word doth not signifie onely simply, to teach, whether with effect or without, but to teach till they become disciples, is plain by the use of it elsewhere, in all the places it is used in the new Testament. *Mat. 13. 52. ὡς γαρ πολλοὺς μαθητὰς, Every Scribe that is so taught, as to become a disciple. Mat. 27. 57. ἐκ τῶν μαθητῶν τοῦ κυρίου, rendered by Beza, Vulgar, ours, &c. who also himselfe was Jesus disciple*: where the nounce *μαθηταὶ* disciple, is included in the verbe, and expressed by *John, Ch. 19. 38. ὡς μαθητὴς τοῦ κυρίου, being a disciple of Jesus. Act. 14. 21. μαθησάτους ἑταίρους, which though our translatours render, and had taught many; yet Beza renders it, Discipulos multos ad-*

*junxissent,*

junxiſſens, and had joynd many diſciples: So plaine it is that the noume *μαθητας*, diſciples, is included in the verbe *μαθησκειν*, to make diſciple; and that it is put not for ſimple teaching that is without effect; for then the Apoſtle might be ſaid *μαθησκειν*, when he did preach to the *Athenians* who mocked, *Acts* 17. 32. and the unbelieving *Jewes*, *Acts* 28. 24. for they were taught: but for teaching, *cum effectu*, with effect, ſo as that the perſons taught became diſciples. And M<sup>r</sup> Edwards lately at *Chriſt-Church* averred in all the Diſtionaries he could peruſe, it did not ſignifie ſimply to teach; coming from *μαδεναι*, to learne, he might have added coming from the noume *μαθηται*, a diſciple. As for the objection; *Chriſt ſhould command them that which was not in their power*. I answer, it was in their power, and their dutie not onely to teach ſimply, ſo as to propound things to them, but alſo ſo as to bring them to be diſciples, which they could doe, not as principall, ſole, ſupreme agents, but as *workers with God*, *οργανισται*, as it is *2 Cor.* 6. 1. ſubordinate inſtruments to him they could, in which reſpect they are called wiſe *Maſter-builders*, that beget men by the Goſpel, ſave and convert them, eſpouſe them to *Chriſt*; &c. Even as the knife cuts, though not without the hand; as an Ambaſſadour makes peace, though not without his Prince. And this might be rightly charged to them, as it was charged to *Peter*, to feed *Chriſts ſheepe*, and to ſtrengthen his brethren, though he could doe neither of himſelfe. But that Author hath another exception, that *μαθηται*, diſciples, is of the masculine gender, and if that were the ſubſtantive to *διδως*, them, then women ſhould be excluded. To this I answer, that there be hundreds of places, where the masculine comprehends both ſexes, as *Job.* 3. 16. *μας ο κωνων*, everyone that believeth, though in the masculine gender, yet comprehends women. *Rom.* 5. 12. *ως ωρας ος ος ος*, upon all men, comprehends women too: and women are comprehended under *μαθηται* diſciples, *Acts* 1. 15. &c. Beſides that Author did not conſider it ſeems, that if *ος ος ος*, men, were the ſubſtantive, and *διδως*, them, in the masculine gender were the adjective, women if this reaſon were worth any thing, ſhould be excluded however. And for that which he ſaith, that ſome ſay *διδως*, them, cannot agree with *ος ος ος*, nations, becauſe of a different gender, though it may be a reaſon, an *Piſcator* made uſe of it thus farre, *διδως λυσι αςι referatur ad ſenſum, non ad vocem: nam προεſſις ος ος*, them, in the ſyntaxis is referred to the ſenſe, not to the word, for nations went before: yet I ſaſten nothing on it, ſith it cannot be denied that Enallage, Heteroſis, or change of gender is frequent.

But for my part, I conceive that the sense includes both, neither separately, and both conjunctly, and that *adversus* them, refers both to *judaeos*, disciples, and to *idm*, nations; thus, *μαθηταις εν παντι τον ιδμ*, disciples of all Nations, and must be thus expounded, *make disciples of all nations, baptizing them*, that is, the disciples of all nations. And this is agreeable to your Paraphrase, pag. 35. *teach the heathen, and Jewes, and make them disciples, and then baptize them*; and pag. 38. *make all nations disciples*. And *Beza* annot. in *Matth.* 28. 19. *μαθηταις*, id est, *discipulus mihi facite ex omnibus gentibus*, make disciples to me of all nations; and a little after, *μαθηταις*, ergo hoc loco, non neutropassivè pro discipulum esse, sed activè accipitur quasi in Conjugatione Hipbil, ac si dicas discipulare, to teach therefore in this place is not taken neutropassively for to be a disciple, but actively, as if it were in the Conjugation Hipbil, as if you should say, to make to learne. Some doe make the substantive *credentes*, *believers*, and that parallel place, *Mark.* 16. 16. may leade us to it; but *disciples* and *believers* being all one in this matter, it comes to one passe. I rather, as I said, make the substantive *μαθηταις εν παντι τον ιδμ*, disciples of all nations, for these reasons; first, because it suits with the exprellion, *Job.* 4. 1. *πολλους μαθηταις ουκ ε βαπτισεν*, he maketh more disciples and baptizeth; where making disciples is put before baptizing, and baptizing of Christ by his Apostles is of disciples: they that were baptized by *John*, or Christs disciples, are every where called the disciples of *John*, and of *Jesus*, and the doctrine they taught them, *their baptisme*, *Acts.* 19. 1, 2. and elsewhere. Secondly, because usually hearing and believing are put before baptizing, *Acts.* 2. 41. *Acts.* 8. 12. 38. *Acts.* 10. 48. *Acts.* 16. 15. 33. and so were called disciples, which shews that the Apostles so construed the precept of Christ to baptize disciples. Besides, if [them] were referred to nations or men, without due circumscription of disciples or believers, as a limitation, directing whom to baptize, it would follow, that either they might baptize any man or nation in the world, whether taught or not, and if so, then the Spaniards practise of forcing droves of *Indians* to baptisme, and that practise of baptizing a Kingdome upon the Kings conversion and command, without sufficient precedent teaching, were justifiable, or else they must baptize none till all men or all nations were to be baptized together.

There hath been vented lately, in a little paper, a very absurd one, though it be licensed, entituled, *A Declaration against the Anabaptists*; in which the Author saith, *that making Disciples, is to be done*

“by baptizing them; which if true, then the Apostles needed to have done nothing else, in observance of that command of discipling, but to baptize, and it would serve for a good plea for non-preaching, or meer officiating Priests: whereas in *Mark* 16. 15. which I think will not be denied to be parallel to *ch. 28. 19. Disciple all nations, is preach the Gospel to every creature*. But this conceit is so absurd, that I presume none that hath any wit will entertain it, though the paper be licensed. That which I have hitherto discoursed, tends to this, to prove, that when Christ saith, *Teach all nations, and baptize them*, his meaning is, by *preaching the Gospel to all nations, make them Disciples, and baptize those that become Disciples of all nations*. Now, concerning the Position, which after *M<sup>r</sup>. Blake* and *M<sup>r</sup>. Rutherford*, you seem to imbrace, concerning the federall or externall holiness of a believing or chosen nation, giving right to the Infants of that nation to be baptized. Give me leave to argue a little: First, if Infants may be baptized, because they are born in a chosen nation, or a believing nation, then there may be a rule whereby we may know when a nation may be called a believing, or chosen nation, when not; otherwise we should not know when to make use of this title to baptism, when not: and it were absurd to conceive God should give us a rule, and no direction how to make use of it. But no rule can be assigned whereby to know when a nation is a believing, chosen, or disciplined nation, giving right to baptize Infants of that nation, when not; *Ergo*, If it be said they may be known, in that they are descended from such a Believer as *Abraham*. I reply, then God would have left us a note to know such a nation by, as he did *Abrahams* posterity by Circumcision: But there is no such note, nor any such nation marked out; this were indeed contray to the appointment of admitting all nations. If it be said when the king of a countrey is a Believer, this is no rule; for it may be he may be a Believer, and all the rest unbelievers, and then the practice of baptizing Infidels afore they are instructed at the command of Princes: As when *Charles* the great forced the *Saxons* to be Christians, were to be justified. If it be said, the nation is a believing nation, when the representative body believes, and so the children of that people may be baptized: I answer, the representative body may be Believers, and the greatest part Infidels, Papists, &c. these Infidels children must then be baptized; yea, the Infidels themselves, by vertue of an implicit faith in their governours faith, for they are a part of the nation. And therefore if

*M<sup>r</sup>. Blake.*



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Mr. Blaker Argument be good: *The Infants of any nation make up a part of the nation, and the nation where they came was to be discipled; and therefore the Infants to be baptized: the same reason holds for Infidels of age, for they are a part of the nation. If it be said, it is a believing nation, when the greatest part are Believers, how shall that be known? How shall a minister do when he cannot come to the knowledge of it? must he stay till they be counted by poll, as the Sheriffs do at the election of Knights of the Shire, and upon Certificate that the major part is believing, then baptize? Why did not the Apostles so, nor any other Ministers to this day? How ill would it fare with some poor Christians, who are but a handfull in respect of the multitude of unbelievers of their own nation, as in the Primitive times, when Princes and States were adversaries to Christianity? If it be said, when all adults of ripe yeers are believers, then such a right is asserted as never was, nor perhaps ever will be, except when all Israel shall be saved; and so no Infants shall be baptized on this ground. Secondly, but, if it could be resolved what number or sort of Believers make a believing nation, giving title to Infant-baptisme, yet there would be uncertainty concerning the kind of believing, which might denominate a believing or chosen nation, having federall or externall tholineffe, such as may create title to the baptisme of Infants of that nation. There are some nations that are reckoned among Believers, which yet are mis-believers, as Heretiques, for instance, the nation of the *Goths*, who were *Arians*; or grossly Idolatrous, as the *Spaniards*, shall they give title to their children to baptisme, when without repentance they cannot be deemed capable of communion in the body of Christ? Thirdly, if Infants of wicked parents be capable of baptisme, because born in a believing nation, then this priviledge agrees to them, either in respect of their descent, or the place of their birth, or both. If in respect of their descent, then either their descent within mans memory, or their descent beyond all the memory of man. If of their descent within memory and knowledge, then Foundlings have no title hereby to Baptisme, of whose parentage there is no knowledge, nearer or remoter, who are neverthelesse baptized: If of that beyond memory, it must be upon such a ground, as is common to all Infants in the world, which are descended from some Believer, in some precedent generation; or else such a rule must be set down, as hath no certainty in it, by which to administer that Ordinance: If from the place of birth only, be-  
cause*

cause the Church of God is there, then children of *Turks* or *Jews* are to be baptized, because born in *London*: If by reason of both, when they concur, and not otherwise, then the children of an *English* Embassador at *Constantinople*, or Agent at *Aleppo*, supposed to be wicked, as the *Jews* that persecuted Christ, loose this privilege, because born out of *England*: If there be any other nationall respect upon which this supposed privilege may be fastened, it either hath these or the like inconveniences consequent on it. Fourthly, if there be such a federall holiness of a chosen, discipled, or believing nation as may make the Infants of that nation, though their parents be openly wicked, capable of Baptisme; this right must come from some grant or charter or other. We find indeed, God would have the posterity of *Abraham*, and all the males in that nation circumcised: So God appointed it, what ever their parents were, for reasons before rehearsed; but there is no such grant, promise, covenant, or appointment now to any nation of *Gentiles*, as was then to the posterity of *Abraham*, because the reasons now cease, the Messiah is now come, and the prerogatives are now personall, not nationall, not one nation hath privilege above another as a nation, but personall, as a Believer in any nation. As for the Text which *M<sup>r</sup>. Rushersford* alledgeth, to wit, *Rom. 11. 16.* it hath been examined before, and shewed out of the Text, that holiness of the branches there, is meant personall by faith; and the objection against it which he makes, to wit, "that then the children of a believing parent should be all sanctified, whereas the contrary is manifest: as in *Abolom*, the son of *David*, proceeds upon this mistake, that by the root and first fruit, are meant any Ancestor; whereas it is meant of *Abraham* the Father of the faithfull, as *Deodate* in his *Annot.* on *Rom. 11. 16.* or, at most, *Abraham*, *Isaac* and *Jacob*, in whose names all the elect are comprehended, when God calls himself *The God of Abraham, Isaac and Jacob*, as our Saviour intimates, *Luke 20. 37, 38. Mat. 22. 32. Mar. 12. 26, 27.* And for that which he saith, "that the Jews in *Pauls* time were holy by covenant, howbeit for the present, the sons were branches broken off for unbelieve," if it be meant of the Jews broken off through unbelief, in respect of their present state, they were not holy by covenant. Only thus far the Jewish nation in *Pauls* time is said to be holy, either in respect of the remnant, according to the election of Grace, mentioned, *vers. 5.* of which he was one; or in respect of the posterity that should afterwards be called according to the promise

wife of God to *Abraham*, in which sense they were federally holy ; yet this did neither give right for the baptizing of children of unbelieving *Jews* in *Pauls* time, nor now. " *And for that which he saith that God hath chosen the race and nation of the Gentiles, it is nor right : For God hath not chosen simply the race and nation of the Gentiles, but a people to himself, out of the race and nation of the Gentiles, as it is said, Rev. 5. 7. Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and nation. As for Mr. Blakes Argument, because it falls in with your reason, I shall answer them together in that which followes. You say ; " Now we know, that when that one nation of the Jews were made Disciples, and circumcised, their Infants were made disciples (made to belong to Gods School) and circumcised with them, when that nation was made disciples in Abrahams loynes, and circumcised their seed also was the same, when that nation was taken out of Egypt, and actually made Disciples, their children were also with them. " This is your first Argument to prove a command by cleare consequence, from *Mat. 28. 19.* for baptizing Infants. Now the strength of it lies in these suppositions, First, " that Christ did bid them baptize all nations, after the manner that the Jews did circumcise one nation. And Mr. Blake doth conceit this so strongly, that he saith, " this cannot be denied of any, that will have the Apostles to be able to know Christs meaning by his words in this enlarged Commission. Secondly, " that the nation of the Jews were discipled when they were circumcised. I do not impute it to Mr. Blake through defect of ability to understand, but through the strong hold which these points have in his minde, that Baptisme succeeds Circumcision, in the place, room, and use of it, and the covenant of the Gospel is all one, with the covenant made to Abraham, that he imagines there should be such an allusion to circumcision, as that the Disciples must understand Christs meaning, whom to baptize from the Precept of circumcision, *Gen. 17.* but in mine apprehension, there is no colour for such a conceit. 'Tis true, he enlargeth their commission, and bids them, Go and make Disciples of all nations ; or, as it is in *Mark*, Preach the Gospel to every creature, and then to baptize the Disciples of all nations ; but this enlargement of commission was not in opposition to the restriction about circumcision, *Gen. 17.* but in opposition to the restriction, *Mat. 10. 5, 6.* as your self rightly expresse it, pag. 44. And for that expression, " that the nation of the Jews were discipled, that their Infants were discipled, that the nation was made Disciples in Abrahams loynes ; it is such*

such a construction of the word *discipulus*, make Disciples, as I believe no Lexicon, nor, I think, any Expositor to this day made of the word, which plainly signifies so to teach, as that the persons taught do learn, and accordingly profess the things taught; and our Lord Christ in *Mark* expresseth it by preaching the Gospel, and accordingly, the Apostles by preaching, did *discipulus*, *disciple*, *Acts* 14. 21. which how it can be said of Infants that can neither understand, nor speak the doctrine of the Gospel preached to them, without a miracle, I know not. I make no question, but *Abraham* did teach his children, and make them Disciples, and that the *Israelites* did teach and make Disciples of their children, as soon as they could understand the things of God; but that they should be disciples in *Abraham's* loynes, is such a piece of language as I never read in the Bible, nor in any Author, but such as torture words to make them speak what they would have them. And sure, if the Apostles had understood our Saviours command thus: [Disciple all nations baptizing them; that is, Admit the infants of all nations to baptism, as the Jews did the male Infants of that one nation to circumcision] they might have saved themselves a great deal of labour of preaching afore baptism, and of baptizing females, and would have left us some precedent of such a practice. But you adde further: "And we know, that in every nation, the children make a great part of the nation, and are alwayes included under every administration to the nation, whether promises or threatenings, priviledges or burthens, miracles or judgements, unless they be excepted: So are they in families, in cities, in being the way of the Scripture, when speaking indefinitely of a people, nation, city, or family, to be either saved or damned, to receive mercies or punishments, expressly to except Infants, when they are to be excepted, as we see in the judgement that befell Israel in the Wilderness; when all that rebellious company that came out of Egypt was to perish by Gods righteous doome, their little ones were expressly excepted, *Numb.* 14. 31. and in the covenant actually entered into by the body of the nation, *Nehem.* 10. it is expressly limited to them who had knowledge and understanding: And the Disciples who received this commission, knew well, that in all Gods former administrations, when any parents were made disciples, their children were taken in with them to appertain to the same school; and therefore it behooved the Lord to give them a caution, for the leaving out of Infants in this new administration, that they might know his minde, had he intended to have them left out, which that ever he did, in word

*“or deed, cannot be found in Scripture.”* The Lord hath plainly given a caution in Scripture for the leaving out Infants in this administration according to ordinary rule: For, in that he directs them to baptize disciples upon preaching, he doth exclude Infants, who are not such disciples; nor according to ordinary providence can be. And this the Apostles could easily understand, as knowing that under the term *Disciple*, in common speech, and in the whole new Testament, those only are meant, who being taught, professed the doctrine taught by such a one, as *Johns Disciples*, *Christs Disciples*, *the disciples of the Pharisees*, Luke 5. 33. *the disciples of the perververs*, Acts 20. 30. and accordingly they administered Baptisme. And in that Christ appoints these to be baptized, he excludes others: For the appointment of Christ, is the rule according to which we are to administer holy things, and he that doth otherwise, follows his own invention, and is guilty of wil-worship: and thus we construe the meaning of the Holy Ghost in other appointments: As, because it is said, 1 Cor. 11. 28. *Let a man examine himself, and so let him eat*, therefore Infants are excluded; though Infant-~~com~~union was held lawfull and necessary for six hundred yeers in the Church: Wine is appointed in the Eucharist, therefore not Water mixt with Wine, as the *Papists* contend: Water in Baptisme, therefore not salt, chrisme, spittle: the Preacher to baptize, therefore not women, or private persons: Males to be circumcised, therefore no females: *two shall be one flesh*, therefore no more then *two*, against Polygamie, *Marth. 19. 5.* So that unless you will alter the definition of wil-worship, according to *Mar. 15. 9.* in point of worship, that is excluded which is not expressed. And therefore, whereas you say, [*“it behoved the Lord to give them a caution for the leaving out of Infants in this new administration, that they might know his minde, if that he intends to have them left out, which that ever he did, in word or deed, cannot be found in Scripture.”*]

I may more truly invert this: It behoved the Lord to give them a Precept for the putting in of Infants in this (which you truly call) new administration, as being not the same with Circumcision, that they might know his mind, if that he intends to have them put in, which that ever he did, in word or deed, cannot be found in the Scripture. Certainly, you may as soon extract water out of a flint, as draw a command to baptize Infants out of this Scripture, by any expresse terms, or virtuall consequence: but the ordinary baptizing of Infants is, and may be proved from this Text to be a wil-worship,

Master Baley.  
A disavowal  
from the error  
of the times,  
*sb. 8. p. 175.*  
argues from  
this very text  
in like man-  
ner, to prove  
that only Mi-  
nisters have  
power to  
preach the  
Word ordi-  
narily.



if this Scripture be the rule of administering ordinarily that Ordinance, which it indeed is, and hath been still taken to be. As for that which you say, *"The children make in every nation a great part of the nation, so do the Infidels that are adult, of ripe yeers; and yet are not therefore included in this speech, Teach all nations; and baptize them; and as for that which you say, the children are alwayes included under every administration to the nation, whether promises or threatnings, priviledges or benefites, mercies or judgements, wlesse they be excepted; therefore here Infants are included, when it is said, Go teach all nations, baptizing them."* I answer: First; that this speech in so uniyersall and ample expressions, if understood of temporall judgements and mercies, is contrary to *Ezek. 17. 20. Jer. 31. 29, 30. Isai. 6. 13. and 10. 22.* if of eternall, as it seems you mean, when you say, *[to be either saved or damned]* it is contrary to *Rom. 9. 13. 27. 29. Rom. 13. 5.* Secondly, if it were true, yet makes nothing to the purpose, sith this Precept is not an appointment to baptize all nations as nations without a further circumscription, for then every person in the world might be baptized; but disciples of all nations; and therefore it is not a nationall priviledge, but a personall, belonging to Disciples or Believers of every nation. And for that which you say, *The disciples who received this commission, knew well, that in all Gods former administrations, when any parents were made disciples, their children were taken in with them to appertain to the same school; if it be thus understood, that God required that parents being called, should instruct their children, and so the children in potentia propinqua, in a neer possibility, were disciples, it is granted, according to that which God speaks of Abraham, Gen. 18. 19. and requires of the Israelites, Deut. 6. 7.* But if you mean it thus, that the Disciples knew, that when any parents were made disciples, barely and precisely for this reason without any other, the children were actually disciples, and so to have Baptisme administered to them, it is an untruth, that hath no ground for it. But you have yet somewhat more to say for Infants being disciples; and therefore you thus answer an objection. *"If it be said they are not capable of being disciples, I answer, as capable as the Infants of the Jews and Proselytes were when they were made disciples. It is granted, but neither were the Infants of Jews or Proselytes capable of being actually disciples in an ordinary way, nor are ours. You go on: And besides they are devoted to be disciples, being to be trained up by their parents, who are from their Infancy to teach them the knowledge of"*  
Christ.

“*Christ.* It is hard to say, that parents are to teach Infants from their infancy the Knowledge of Christ: For, though it is said of *Timothy*, *Thou hast known the Holy Scriptures, from thy youth,* 2 Tim. 3. 15. yet our Translators would not render it from an Infant, but from a child. But however, if their parents be to teach them from their infancy; and the parents devote them to be disciples, yet this doth not make them disciples actually, but potentially, they may never be disciples for all that. But you tell us: “*And at the present, they are capable of his own teaching.* I deny not but Infants are capable of Christs own teaching, yea, of actuall faith, yea, of actuall profession of faith. The same power that could make *Jobns Baptis* in his mothers womb sensible of the presence of Christs mother, and to leap for joy, that could open the mouth of *Balaams Ass*, can out of the mouth of babes and sucklings perfect praise. But then this is done in an extraordinary way, and extraordinary accidents make not an ordinary rule. But you adde: “*And sive I am, in Christs own dialect, to belong to Christ,* “and to be a Disciple of Christ, or to bear the name of Christ, are all one; “and that such Infants do belong to Christ, and bear the name of Christ, “I have sufficiently proved already, and in the margin you cite Mat. 10. 42. Mar. 9. 41. Mat. 18. 5. Mr. Blake pag. 21. seems to triumph in this Argument, when he saith: “*Who then is not afraid to refuse them, who will receive Christ? Who will not baptize them, that is willing to baptize disciples in the name of Christ?* But this is a triumph afore victory. The plain truth is, there’s never a one of all the three Texts, speaks of little ones in respect of age. The first, *Mat. 10. 42.* is meant of the Apostles; and as *Beza* in his Annotations sayes rightly, *Parvas vocat per concessionem suos discipulos, bonis nimirum coram mundo viles & abjectos*, He calleth his Disciples little ones by concession, to wit, men vile and abject before the world; so that they are called little, in respect of their outward estate in the world, not in respect of age. The second Text, *Mar. 9. 41.* hath not the term little ones, or children at all, and it is expressly meant of the Apostles, *in xpo iei*, because ye belong to Christ. The third Text, *Matth. 18. 5.* is as little to the purpose. For, first the word is not Infant, but little childe, who may be one able to speak: secondly, one such little child, is not meant of a little childe in age, but a little child in affection, though an old man in age, resembled by a little child, as appeareth out of *vers. 3.* one that is converted, and made as a little child, *vers. 4.* one that humbles himself as a little childe, *vers. 6.* one of those little ones

ones that believe in him. And therefore *Beza* rightly on *vers. 5.* hath this Annot. *Puerulum talem multo minus, id est, quempian ita se demittentem, ut puerum referat: nec enim proprie de pueris agit; such a little childe, that is, any one that doth so humble himself, that resembles a little childe: For he doth here properly deale concerning children: And so the Syriack Interpreter, qui sit sicut puer iste, who may be at this boy. But you have yet one place to prove that Infants are disciples, which you thus expresse. And I desire it may be seriously weighed, whether that expression, *Acts 15. 10.* "Now therefore why tempt ye God, to put a yoke upon the necks of the Disciples, do not necessitate us to give the name of Disciples to Infants, as well as to grown men: For I reason thus; All they upon whose necks those false teachers would have put the yoke of Circumcision, are called disciples, and to be called disciples; but they would have put the yoke of Circumcision upon Infants, as well as grown men; therefore Infants as well as grown men are called disciples, and to be called so. The Major is undeniable, the Minor I prove thus: They who pressed Circumcision to be in force according to the manner of Moses Law, and would put it upon their necks after the manner of Moses his Law, they would put it upon Infants of those who were in covenant with God, as well as upon the necks of those who were grown men; for so Moses Law required: But these false teachers pressed Circumcision to be in force, as is apparent, *Acts 15. 1.* I have seriously weighed this Text, *Acts 15. 10.* as you desire, and I find no necessity nor colour of giving to Infants the name of Disciples from that Text. And in answer to your Argument, though you say, it is undeniable, yet I have the boldnesse to deny the Major in your Prosyllogisme; For, though it be true that they are called disciples upon whose necks they would put the yoke of Circumcision, yet it is not said, they would put it only on Disciples, it is more probable they indeavoured to put it on the necks of all, whether Disciples or others, as universally necessary to salvation, *v. 1.* And therefore your Major is not certain, that all they, upon whose necks those false teachers would have put the yoke of Circumcision are called disciples: The Minor likewise in your Prosyllogisme, I deny and in your latter Syllogisme, framed to prove it, I deny the Major: For, though I deny not that they would have had Infants as well as converted Gentiles circumcised; yet the putting the yoke of Circumcision is not actually circumcision in their flesh, for that they were able to bear for many ages; and at this day *Mahometanes* and *Abassine* Christians do still bear, as well as Jews; but the*

the yoke of circumcision is the necessity of it on mens consciences, and therewith the whole Law of *Moses*, *vers. 5.* and that as necessary to salvation, *v. 1.* and therefore Peter having said, *v. 10. Why tempt ye God to put a yoke upon the necks of the Disciples?* adds, *v. 11. but we believe that through the grace of the Lord Jesus we shall be saved even as they,* plainly implying, that the yoke he meant, was the necessity of Circumcision, and keeping *Moses* his law to salvation. Now, this yoke was not put upon Infants, but upon brethren taught the necessity of it, *vers. 1.* And thus, like another *Sisymbus*, the stone you roul returns upon you: *Kolendo saxum sudas, nec proficis bilum, you sweat in rousing a stone, and yet profit not, a whir;* and you are so far from proving by virtuell and undeniable consequence, a command to baptize Infants of Believers, according to ordinary rule, that on the contrary, this Text, *Mat. 26. 19.* clearly proves Infants are not by ordinary rule to be baptized, because Disciples of all nations, and no other, are appointed to be baptized; and therefore baptizing of Infants is besides the institution, and so wil-worship. But yet Mr. Blake hath one Text for a reserve, which he thus puts in array: "Let that Text of the Prophet be well weighed, "where speaking by the Spirit of prophecy of the rejection of the Jews, and "the glorious call of the Gentiles in their stead, in that ample way, as it is "there set out, hath these words: Behold, I will lift up mine hand to the "Gentiles, and set up my Standard to the people, and they shall bring thy "sons in their arms; and thy daughters shall be carried on their shoulders, "Mai. 49. 22. If there were but such an hint, as that by way of prophecy to have left them behind, we should from some have heard of it with "a noise. It may be truly said, the alledging this Text for Infant-baptisme, is but a noise, *vex & præterea nihil*, a voyce, and nothing beside, as the *Spartan* said of the Nightingal. To it I answer, that the allusion is to nursing-fathers and mothers, carrying children on shoulders, and in their arms, and the speech is metaphorically, as *Jerome* saith in his *annot. in locum, Hec omnia allegorice dicuntur*, all these things are spoken allegorically, and may be either understood, as he speaks, of the spiritual amplifying of Christ's Kingdom; and so children were brought on arms and shoulders among Gentiles by preaching and instruction, as when the Apostle saith, he was gentle among the Thessalonians as a nurse that cherisheth her children, *1 Thel. 2. 7.* or, it may be understood of the return of the Jews from captivity; and that the following verses make more probable; nor is there a word in the Text that I observe, of the rejection of the Jews, as he says, but of their restitution,

But if it must be understood properly, which hath no likelihood, it may be as well conceived of bringing their children to have laying on of hands, as baptizing of them. I go on to that which follows in your Sermon.

**A** Norther command by good consequence for the baptizing of infants, you shall finde in the forementioned place: when the Apostle exhorteth them to repent and be baptized, &c. because the promise was made to them and to their children, which as I shewed clearly proves that the children of such as beleve and are baptized, are taken into Covenant; and therefore by good consequence they are to receive the seal of the Covenant, the Text not onely shewing that they are within the Covenant, but also that a right to Baptisme is a consequence of being within the Covenant. This text hath been examined before, and it hath been proved that the promise there is the sending of Christ, who was raised up to bless them and their children first, then those that were a farre off, being called, and that the promise doth not belong to their children, as the children of belevers, but as called, and that the promise is not alledged as of it self giving right for them or their children to be baptized, without any other consideration, but as a motive and encouragement for them to repent, and so to be baptized in the name of the Lord Jesus, for the remission of sinnes, notwithstanding they had crucified the Lord of glory, and wished his blood to be upon them, and their children; which being thus rightly understood, is so farre from proving a command to baptize infants, that on the contrary, it proves they are not to be baptized. You say further, Thus for Command: for examples, though there should be none, there is no great argument in it, when the rule is so plaine, yet we have examples enough by good consequence. It is true, if the rule were plaine, there would be no need of an example; and on the other side, if we had regulating examples, we should thereby know how to interpret the rule. But whereas you say, we have examples enough by good consequence, it may be well suspected, these examples will prove like the commands, by consequence meere conjectures and conceits of men that would have it so. But let us heare what you say. For you shall finde, that the Gospel took place just as the old administration, by bringing in whole families together; when Abraham was taken in, his whole familie was taken in with him; when any of the Gentiles turned profelytes, ordinarily their whole families came in with them; so in this new

g. 14.

Of examples in Scripture of Infantes Baptisme, particularly of baptizing of households.

administra-



administration, usually if the master of the house turned Christian, his whole familie came in and were baptized with him; the whole household of Cornelius, the first converted Gentile, Act. 11. 14. the household of Stephanus, the household of Aristobulus, the household of Narcissus; the household of Lydia, the household of the Gaoler: These are examples not to be concerned. True, nor any part of holy Scripture which is written for our learning, but in all these, there is no example of an infants baptizing in the Scripture. You say, "the Gospel took place just at the old administration, by bringing in whole families together. By the old administration, you meane circumcision. But wee doe not finde the Gospel or Baptisme took place just in the manner of circumcision; for in circumcision, it was but in one familie singled out, of the males onely, whether in the covenant of grace or not, children or servants, elder or younger, at eight dayes old, in the house, by the Master of the familie, or others in his stead. But in Baptisme it is cleane otherwise, so that you might more truly have said, the new administration of Baptisme is just opposite to that of circumcision, yea in respect of that one thing wherein you make them agree, so well, the bringing in of whole families together, it was but contingently so, not always so, nor constantly so, according to any promise or prophesy, and when it did so happen, we finde not any infant baptized, nor any intimation of baptizing households, in conformitie to the administration of circumcision. And this may appeare by going through the examples of baptizing in the new Testament. Concerning John the Baptist, it is said, *Mat. 3. 5. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sinnes. Luk. 3. 29. And all the people that heard him, and the Publicans justified God, being baptized with the baptisme of John; but the Pharisees and Lawyers rejected the counsell of God against themselves, being not baptized of him.* Concerning Christ and his disciples, it is said, *Joh. 4. 1, 2. When the Lord knew how the Pharisees heard that Jesus made and baptized more disciples then John (though Jesus himselfe baptized not but his disciples.)* In these examples the practise of baptizing, is not by taking in a familie, but by admitting all that would become disciples over all the Countries. After the ascension of Christ, the first example of Baptisme, is that *Acts 2. 44. and there it is said, They that gladly received the Word were baptized; and these were they to whom he had said, ver. the 39. the promise is to you and to your children; and there were added unto them about three thousand soules, and yet*

+1. 2  
 coliqui 30  
 omni 2 ni  
 monit 10  
 1. unliged  
 vialur 17  
 gni 17 20  
 chonit 20



yet never an infant baptized, unlesse we shall take Mr. Thomas Goodwins conceit for an Oracle (possibly the more willingly taken up, that it might seeme the more credible, that the Church of Jerusalem was but one single formed Congregation in a Church way) that therefore it is said, *There were added three thousand soules*; to intimate, that there were men, women and children added: he might have observed how ridiculous such a conceit is by that which follows, ver. 42. *And they continued stedfastly in the Apostles doctrine, and fellowship, and in breaking of bread, and in prayer, and feare came upon every soule, &c.* Which if he can apply to infants, *Eris mihi magnus Apollo*, I shall take his words for Oracles. Now sure these three thousand soules were not one familie. The next example is of the *Samaritanes*, of whom it is said, *Acts 8. 12. That when they believed Philip preaching the things concerning the Kingdome of God, and the name of Jesus Christ, they were baptized men and women.* Where it is plaine, that in a manner the whole Citie were baptized; for ver. 6. it is said, *The multitude with one accord gave heed to that which Philip spake*; ver. 13. *Simon himselfe that did before lead them, now believed*; and ver. 14. *Samaria received the word of God, and yet not an infant mentioned to be baptized, but those that believed, and received the word of God*; nor was this administration by taking in of a familie, but rather of a Citie. The next are of the Eunuch, *Acts 8. 38. and Paul, Acts 9. 18.* which were single believing persons, not a whole familie. The next is of *Cornelius*, of whom you gather from *Acts 11. 14. "That his whole household were baptized.* But it is true withall, that his house was not an ordinary familie, but a garrison of Souldiers. 2. *That he called together his kinsmen and neare friends, Acts 10. 24.* 3. *That ver. 2. This whole house feared God.* 4. *That no other are nominated to have been baptized, but those who had heard the word, ver. 44. which spake with tongues, and magnified God;* ver. 46. *which received the holy Ghost,* ver. 47. *who were saved by Peters words, Acts 11. 14.* which I presume will not be affirmed of Infants. "Then you mention the household of *Stephanus*, which is said to be baptized, 2 Cor. 1. 16. and also Chap. 16. 15. is said to addresse themselves to the ministry of the Saints. To this household most aptly may be adjoynded that which you omit, the house of *Crispus*, concerning whom 'tis said *Acts 18. 8. And Crispus the chiefe ruler of the Synagogue believed on the Lord, with all his house, and many of the Corinthians hearing believed, and were baptized.* Where under the tearme household, those onely are meant who believed, and those that among the *Corinthians*

were baptized, are said first to heare and believe. "You put in the  
 "household of *Aristobulus*, the household of *Narcissus*, and you doe allude  
 to *Rom. 16. 10, 11.* but these are onely brought in to make a num-  
 ber, For though our translators in the Text, reade of *Aristobulus* and  
*Narcissus* household, yet in the Greeke it is *οἱ ἐν τῷ Αἰσχροῦ, & οἱ ἐν*  
*τῷ Ναρκίσῳ*, which cannot well be translated of the household of *Aristo-*  
*bulus* and *Narcissus*, but rather as *Beza*, *ex familiaribus*, and as our  
 translators in the Margin, of the friends of *Narcissus*, and if it were  
 translated household, yet proves not that the whole families were Chri-  
 stians, but some of them. "The next you mention, is the household of  
 "Lydia, of whom it was said, that shee was baptized, and her household,  
*Acts 16. 15.* But this must be understood by other places, which when  
 they expresse the baptizing of the household, they expresse also the be-  
 lieving, or receiving of the Word by the whole household, and by the  
 frequent use of the Word, which is to put the house for the people of  
 growth in it; as, *Mat. 10. 13. Mark. 3. 25. & 6. 4. Luk. 11. 17. Job. 4.*  
*33. Acts 10. 2. 2 Tim. 4. 19.* The last you mention, is the household of  
 the *Gauler*; concerning whom it is said, that he was baptized, *αὐτὸς*  
*καταβαλόμενος, Acts 16. 33.* "I remember M<sup>r</sup> Edwards at Christ Church  
 "indeavoured lately to gather from this expression, that because it  
 "is said, [all his were baptized] therefore his young children or infants,  
 but this is but a light conjecture, and the Text sufficiently refutes this  
 gloss: for ver. 32. immediately precedent expresseth who those [all his]  
 were, to wit, all those in his house to whom Paul had spoken the word of the  
 Lord; and ver. 34. immediately subsequent, which saith, that he re-  
 joyced, believing in God, with all his household. But M<sup>r</sup> William Cooke,  
 pag. 46. hath *οἱ οὗτοι οἱ οὖτοι*, a wise remedy to cure this: he tells us thus,  
 "I conceive it might be rendered more agreeably to the signification of the  
 "words, the scope of the place, and the avoiding of ambiguity. And ha-  
 "ving believed in God, he rejoiced, exulted, or testified his joy openly by  
 "words and actions in all his familie, or through his house, or all his house  
 "over. But it is not worth while to refute this conceit at large, it is  
 agreeable enough to the scope, order, meaning and signification of  
*αὐτὸς*, with all his house, to joyn it with *καταβαλόμενος*, believing, and to  
 expound it as *Beza*, *cum universa domo*, with the whole house, and the  
 Vulgar, *cum omni domo*, with all the house, rather then in *domo*, in the  
 house, and to make it answer to *οὗτοι οὗτοι οὗτοι*, with all his house,  
*Acts 10. 2.* to *οὗτοι οὗτοι οὗτοι*, with all his house, *Acts 18. 8.* so that  
 as yet it doth not appear that either one infant was baptized, or  
 that

that the Gospel took place just as the old administration, by bringing in whole families together. Yea the contrary appeares out of the 1 Pet. 3. 1. & 1 Cor. 7. 13. 16. that the husband was converted sometimes without the wife, and on the contrary, 1 Cor. 7. 21. & 1 Tim. 6. 1. Phil. 4. 22. in the house of infidel Masters were converted servants, and on the contrary, Philem. 11. 12. 14, 15, 16. And our Lord Christ foretold it should be so in the preaching of the Gospel, Mat. 10. 35, 36. Wherefore I much marvaile at the speech of M<sup>r</sup> Blake, pag. 22. *"We have examples not to be contemned of the baptizing whole households, and whether infants were there or no, as it is not certaine, though probably, so it is not materiall, the president is an household; He that followeth the president, must baptize households; It appeares not that any wife was there, yet he that followeth the president in baptizing of households, must baptize wives, and so I may say servants, if they be of the household. Which speech, though it contains onely dictates, and might be let passe, yet it is not fit to leave it without some animadversions. For if it be true, that the president is an household, and wee must baptize households, I aske whether we must baptize wife and servants, because they professe the faith, or because they be of the household: if the first be said, then the president is not of baptizing households; but baptizing a professor of the faith, which is the thing the Antipædobaptists contend for; if because of the household, whether professing faith or not, then an unbelieving wife or servant should be baptized, because they are of the household, unless it be supposed, that in an household when the Master or a husband is a believer, the wife and servant cannot be an unbeliever, the contrary whereof hath appeared above: But this I believe, none will deny to be absurd, and heterodox, and consequently that speech of M. Blake is very absurd, that I say no worse of it. To which I adde, that M<sup>r</sup> Blake gives no reason, nor I thinke can, why the baptizing of households, Acts 16. should be the precedent for baptizing rather then the baptizing Samaria, Acts 8. 12. the 3000. Acts 2. 42. all Judea; Mat. 3. 5. So that in fine, it appeares that the administration of Baptisme is not just as the administration of circumcision, and that though it be true, that sometimes households were baptized, yet it is said, those households received the Word, and the word household, is often put for the growne people of it, and therefore as yet there is no example in Scripture to justify the baptizing of infants, according to ordinarie rule. As for the objection of the household, eating the Passover, and the answer to it, I shall let it passe now, be-*

cause it will come againe in the last objection of the fourth part of your Sermon. And thus I have at last examined your first and maine argument. Your second, it seemes, you make lesse account of, and therefore I shall sooner dispatch the answer. Thus you frame it:

g. 15.  
Of an infants  
capacity of in-  
ward grace;  
the Text  
Mat. 19. 14.  
and of the in-  
consequence  
of Pædobap-  
tisme there-  
on.

**T**He second argument: to whom the inward grace of Baptisme belongs, to them belongs the outward signe, they ought to have the signe, who have the thing signified; the earthly part of the Sacrament must be granted to those who have the heavenly part: but the infants of believers, even while they are infants, are made partakers of the inward grace of Baptisme, of the heavenly and spirituall part, as well as grown men: therefore they may and ought to receive the outward signe of Baptisme. The major proposition, that they who are made partakers of the inward grace, may not be debarred of the outward signe, is undeniable: it in Peters argument, Acts 10. Can any forbid water, that these should not be baptized, who have received the holy Ghost as well as wee? And againe, for as much as God gave them the like gift, as he did unto us, what was it that I could withstand God? And this is so cleare, that the most learned of the Anabaptists doe readily grant, that if they knew any infant to have received the inward grace, they durst not deny them the outward signe, and that the particular infants whom Christ took up in his armes and blessed, might have been baptized. The Question between us is, whether the infants of believers universally, or indifferently, are to be admitted to the Sacrament of Baptisme, according to ordinary rule. Now I suppose you doe not hold that the infants of believers indifferently have actually the thing signified by Baptisme, that is, the Holy Ghost, union with Christ, adoption, forgiveness of sinnes, regeneration, and everlasting life: for then they are all sanctified, and are all believers, and if this could be proved, there would be no question about Pædobaptisme, the texts, *Act. 8. 37. Act. 10. 47. Act. 11. 17.* would undeniably prove it, and therefore there is no Antipædobaptist, I thinke, but will grant your Major; That regenerate persons united to Christ, whose sins are forgiven, adopted persons that have received the Holy Ghost, are to be baptized. But I conceive, though in the laying down the Major, you use these phrases [*who have the thing signified, who have the heavenly part*]: and in your Minor [*are made partakers*]; yet you do not mean in this Assumption, actually having, and being made partakers of the inward grace of Baptisme; concerning which, the Antipædobaptists do so readily grant the Major: but a potentiall having, or,

or, as you after speak, *being capable of the inward grace*; and so you use the fallacy of equivocation: in the *Major*, [ *having* ] being understood of actual having, and in the *Minor* of potentiall, which makes four terms, and so the Syllogisme is naught: Or, if you do mean in both actual having, you mean it only of some Infants of Believers, not of all, of whom the Question is, and so your conclusion is but particular, that some Infants of Believers, who are sanctified actually, are to be baptized. But this will not reach home to your tenet or practice, concerning the baptizing of all Infants of Believers, in as much as they are the children of Believers, without the consideration of actual faith or sanctification. It is true, the *Lutherans* do teach, that Infants have actual faith, and are regenerate in Baptisme, and therefore, in *Colloquio Mompelgartensi*, upon the fourth *Artic. de Baptismo*, they put these among the Positions they reject, as contrary to the Scripture: *Non omnes infantes qui baptizantur gratie Christi participes esse, & regenerari, infantes carere fide, & nihilominus baptizari*; that all the Infants which are baptized, are not partakers of the grace of Christ, and regenerate; that Infants want faith, and neverthelesse are baptized. And I remember, when I lived in *Oxford*, there was a book published in *English*, of Baptismal initiall regeneration of elect Infants, the Position whereof was opposed, as favouring the doctrine of conferring grace by Baptisme, *ex opere operato*, by the work wrought, and intercession of regeneration, such according to that doctrine, a person might have the Spirit initially, in infancy; and though it could not fall away finally, as being an elect person, yet might run out in a continued course of sinning grosse and scandalous sins with full consent untill his dying day; which doth enervate the urging of that Text, 1 *John* 3. 9. against Apostasie of regenerate persons, when out of it is proved, that reigning sin is not in the regenerate, and the like texts, which in that Controversie are urged against *Arminians*. With that book Dr. *Festley* in his late feeble, and passionate Tract against *Anabaptists*, and *Antiprelatists* concurs, pag. 67. in these words: *Nay, so farre are they from excluding faith from Infants that are baptized, that they believe, that all the children of the faithfull, who are comprised in the covenant with their fathers, and are ordained to eternall life, at the very time of their baptism receive some hidden grace of the Spirit, and the seed of faith and holinesse, which afterwards bears fruit, in some sooner, in some later.* And since I came to *London*, I met with a Book, intituled, *A Christian plea, for Infants Baptisme*, by S. C. who holds

holds positions somewhat like to the *Lutherans*, that though children of believing parents be not all holy and righteous, they may degenerate, apostatize, yet the *Infants* of believing parents are righteous by imputation, are believers and confessors imputatively, &c. pag. 10. and elsewhere. And he hath this passage, pag. 9. *It is a sure truth, that the sins of the parents, being forgiven, the Lord will not impute the same unto their Infants.* Original sin, I say, taketh no more hold on the *Infants* then on their parents; and touching actual sin, they are as clear as their parents. Many more like passages there are in that Book, these I mention, that you may see what stuffe *Pædobaptists* do feed the people with. But I suppose you do not hold, that all *Infants* of Believers, either actually or Initially, or imputatively, are sanctified, regenerated, adopted, justified, as knowing how contrary this is to *Rom. 9. 6, &c.* to daily experience, to the doctrine of *Beza* and his Collegues, at *Montpeliers*, to the reformed Churches of *Geneva*, &c. and what advantage it gives to *Papists*, *Lutherans*, *Arminians*, and those that follow the way of *Tomson* in his *Diatriba*, of which I suppose you are not ignorant; and therefore conceiving you orthodox in this point, the answer to your Syllogisme is either by shewing it doth not conclude the question, if your *Minor* and conclusion be understood of actual having the inward grace, and they be particular only. If you understand them of actual having, and they be universall, then I deny your *Minor*. If your *Major* be understood of potentiall having, I deny it, if of actual, and the *Minor* be of potentiall, there be four terms, and so the Syllogisme is naught. Take away the ambiguity of your terms, and the answer is easie. But for the proof of your *Minor*, you say thus: "And for the Assumption, or *Minor*, That the *Infants* of Believers, even while they are *Infants*, do receive the inward grace as well as grown men, is a plain, not only by that speech of the *Apostle* *in* *who* saith, they are holy, but our *Saviour* saith expressly, *Mark 10.* That to such belongs the *Kingdome* of *God*, as well as to grown men; And whereas some would evade it, by saying, that the *Text* saith not, To them belongs the *kingdome* of *God*, but of such is the *Kingdome* of *heaven*, whereas, of such like, that is, such as are graced with such like qualities, who are humble and meek; as children are: and that *Luke 18.* is parallel to this in the meaning of it: whosoever doth not receive the *Kingdome* of *heaven* as a little child, he shall not enter therein. But I answer, though it be true, that in other places this is one use that *Christ* makes of an *Infant* age and condition, to shew, that such as receive the *Kingdome* of *heaven*,



heaven, must be qualified with humility, &c. like unto children; yet him  
 it cannot be his meaning, because his argument is, Suffer them to come to  
 me, and forbid them not, because of such is the Kingdom of God; that  
 is, my Church and Kingdom is made of those, as well as of others. This  
 was the very cause, why the disciples rebuked those who brought the chil-  
 dren to Christ, because they were little, not fit to be instructed; and there-  
 fore not fit that Christ should be troubled about them; then Christ rebuketh  
 in them, and tells them, that the littleness of children, is no argument why  
 they should be kept from him: Suffer them, said he, to come, and forbid  
 them not, for of such is the Kingdom of God; and what kind of ar-  
 gument had this been, if the Text should be interpreted as these men  
 would have it; Suffer little children to come unto me; that I may touch  
 them, take them up in mine arms, put my hands upon them, and bless  
 them, because the Kingdom of God belongeth to them, who have such like  
 qualities, who resemble children in some secret properties? By the very  
 same ground, if any had brought doves and sheep to Christ to put his  
 hands upon them, and bless them, the Disciples had been liable to the  
 same reproof, because of such is the Kingdom of God, such as are partakers  
 of the Kingdom of God, must be endued with such like properties.

The Minor to be proved is, that all the Infants of Believers, or the  
 Infants of Believers in as much as they are Infants of Believers, are  
 actually partakers of the inward grace of Baptisme, else your Argu-  
 ment will not serve for your purpose, as hath been shewed. Now nei-  
 ther doth the Apostles speech, 1 Cor. 7. 14. prove it, as hath been  
 shewed above; nor doth this Text, Mar. 10. 14. prove it. For, first,  
 it is doubtfull, whether these were Infants or no. I presume you are  
 not ignorant, that Piscator observeth in Mat. 19. 14. doth maintain  
 that the speech of Christ, is not of Infants, but of children which were  
 capable of instruction, which he gathers from this, that Christ cal-  
 led them, Luke 18. 16. And whereas it is said in Mark, he took up  
 in his arms, the word so translated, is used Mark 9. 36. For the im-  
 bracing of those that were of some growth, whom he placed in the  
 midst, and of whose scandalizing he there warnes; nor doth the  
 word *ἄρρα* used Luke 18. 15. translated in English *Infants* prove it,  
 for it signifies a childe capable of teaching, as when it is said, Timothy  
 knew the sacred Scripture from a childe, *ἄρρα*, that is, ever since  
 he was a boy, not an Infant; nor doth the word *ἄρρα* translated  
 brought unto him prove that they were Infants: For the same word is  
 applied to them that were guided, though they were not carried, but



Believers, and that it is false, by which the Kingdom of God, it may be, do *Presume* otherwise, refuse not to their present estate, as if for the present they were in the Kingdom of God, that is, believers and justified; but that they were elect persons, and so in time of death should be the Kingdom of God. Now that which gives right to Baptism is the present estate of a person. *Finally*, but let this be also granted, yet all this proves not your *Assum*, unless you can prove, that the reason why the Kingdom of heaven belongs to Infants, is common with these to other Infants of Believers, and the reason why theirs is the Kingdom of God, is, because they were the Infants of Believers; that which may be true of all the Infants of Believers. But this cannot be true, being contrary to express Scripture, *Rom* 9. 6, 7, 8. 13. and inferring this error, that a child hath right to the Kingdom of God, in that he is the child of a Believer. And experience proves innumerable of them have no interest in the Kingdom of God. Besides, this reason may be given, why these Infants did belong to Gods Kingdom, because they were such as Christ would bless, and then all that you can gather from hence will be, that of the Infants of Believers whom Christ blest, is the Kingdom of heaven. But this will never prove your Assumption, except you can prove that Christ blest all the Infants of Believers. Lastly, Christs action in this business is proper to him, as the great Prophet of the Church, and extraordinary; and therefore yields no ground for an ordinary rule of baptizing by the publique Ministry. And if an ordinary rule should be made in imitation of it, it would serve better for the proving the Sacrament of confirmation, which *Act* 13. of the Church of England puts among things, *grown from a corrupt following the Apostles*, then Baptisme. And in all probability, if Christ would have this accident *to be a rule or precedent for baptizing Infants to him by a visible sign in the new Testament*, as Mr. Thomas Goodwin at *Cam* directed, he would have appointed his Apostles to have baptized these Infants as a Samaritan. For which reason, it seems to me, that this example rather shews Christ would not have Infants baptized, then that he intended to make this accident a precedent for paedobaptisme. But you will prove your *Assum* by reasons, and thus you reason. *Beside*, what one thing can be aimed, belonging to the initiation and being of a Christian, whereof Baptisme is a seal, which Infants are not capable of, as well as grown men, they are capable of receiving the Holy Ghost, of union with Christ, of subduing, of forgiveness of sins, of a

"generation, of everlasting life: all which things are signified, and sealed  
 "in the Sacrament of Baptisme. I may apply to you the words of  
 Horace, *Amphora caput infans; durante vita temperavit: cuius? id bene  
 began to be made, may the wheel running doth a pitcher some forke?* The  
 thing you should prove is, that all the Infants of Believers are actu-  
 ally partakers of the inward grace of Baptisme: but in stead of this  
 you prove, they are capable of it: they may have it, but doth it  
 therefore follow, that they actually have it? It was once an Axiome  
 in the Schools: *esse non valet argumentum, from it may be done*  
*it, an Argument holds not;* and I think it is so still. Besides, must child-  
 ren be baptized, because they are capable of Grace? Then may all  
 children be baptized, for they are all capable of the inward Grace of  
 Baptisme. But you have yet something more to say.  
 "And it is for this considerable, that in the working of this inward  
 "Grace of which Baptisme is the sign, and seal, all the parents of these  
 "grace are but meer patients, and contribute no more to it then a child  
 "doth to its own begotting, and therefore, Infants as fit subjects to have it  
 "brought in them as grown men; and the most grown men are in no more  
 "fitness to receive this grace when it is given them in respect either of any  
 "faith or repentance, which they yet have, then a very little child, it being  
 "the primary intention of the covenant of Grace in its first work, to set  
 "what free grace can, and will do to miserable nothing, to cut miserable man  
 "off from the wild Olive, and graffe him into the true Olive, to take away  
 "the heart of stone, to create in them a heart of flesh, to forgive their ini-  
 "quities, to love them freely: what doth the most grown men in any of these  
 "more then an Infant may do; being only passive in them, all? and if this  
 "first grace is the Sacrament of Baptisme properly a seal. That which you  
 say, it is true, is further considerable; but to what purpose it is here  
 brought in, I cannot readily divine, whether it be for a proof of the  
 Major of your Syllogisme; or that which you said immediately be-  
 fore, that Infants are capable of the inward grace of Baptisme; or whe-  
 ther you would make a further Argument for Infant-baptisme thus:  
 Baptisme is to be given to those that are capable of the first grace as  
 well as grown men; and the proof of this seems to be, because Bapt-  
 tisme seals properly the first grace. But Infants are capable of the  
 first grace as well as grown men, and the proof of this seems to be be-  
 cause all who partake of that grace, are but meer patients, &c. There-  
 fore Infants are to be baptized as well as grown men. If this be your  
 Argument, the Major is to be denied: For, a person is not to be  
 baptized

baptized because he may have grace, but because he hath it. And for the reason, that Baptisme seals properly the first grace, it is obscure, what you mean by the first grace is not cleare. If the free favour of God, mentioned before, when you say, [*to love them freely*] this indeed is the first grace simply Gods eternall love and election; and I deny not but Baptisme seals it in some sense properly, and so doth the Lords Supper as properly; if you mean by the first grace the covenant of Grace, which is the first transient act of grace, that also is sealed properly in Baptisme, and as properly in the Lords Supper: if you mean the first grace in execution, it is uncertain whether you put first, justification or regeneration, or, as some, adoption: And then which is the second grace is uncertain, whether after-sanctification, co-operating, concomitant, subsequent grace, sustentation against temptations, remission of sins, hearing prayers, or eternall glory. Now, I do not well understand in what sense, or why Baptisme seals properly rather the first grace then the second, such according to your doctrine it is a seal of the covenant of grace; and therefore of all the promises in it. Nor can I tell, why it should be said, that Baptisme seals the first grace properly, rather then the Lords Supper. I confesse in exactnesse of speech, Baptisme seals no grace, first or second, properly, taking it for propriety of speech, but improperly, because metaphorically, as sealing is taken for assuring. And if properly notes propriety of right, or title, or possession in opposition to another; or that which is alien, I see not how Baptisme doth seal, that is, assure the first grace in respect of the propriety of right more then the second, or more then the Lords Supper. And therefore your speech seems to me very ambiguous. And for the *Mino*, as I conceive, you frame it, that Infants are capable of the first grace as well as grown men, it is true, and so they are of the second, or at least some of them; but both by extraordinary working. As for receiving grace by ordinary means, they are not capable of one or other. And for the speeches which you heap together, though I grant that in the first conversion, in the sense that some learned men understand it, we are meerly passive; yet I doubt whether Dr. Twisse, and such as have most acutely handled the controversie about the irresistibility of grace in the first conversion, will subscribe to those speeches of yours, when you say, *all who partake of that grace, are but meer patients, and contribute no more to it, then a childe doth to its own begetting; and therefore Infants as fit subjects to have it wrought in them, as*



grown men, and the most grown men are in no more fitnessse to receive  
 that grace when it is given them, in respect of age, of any faith or repen-  
 tance which they yet have, than a very little child. What doth the most  
 grown man in any of these, more then an Infant may do? being only passive  
 in them all. If my memory deceive me not, the Divines of great Bri-  
 tain at the Synod of Dort in their suffrage, did set down some  
 things which might be done in respect of faith or repentance, when  
 grace is given, by grown men, more then an Infant can do, and so  
 doth in like manner, Mr. Rutherford, *The Triall and Triumph of Faith*,  
 Sermon 14, pag. 109, 110. And though you say, *The most grown*  
*men are only passive in them all*, yet Dr. Twisse in his *Vindicie gra-*  
*tiae*, lib. 3. cap. 9. Sect. 3. thought this subtilty necessary, that the  
 will in the first conversion, is merely passive, as the willing of the will  
 is taken formally, as being in the subject; but as it is taken efficient-  
 ly, it being a vital act, so it is not merely passive in the first conver-  
 sion. And Dr. Preston in his acute *Exercitation, De irresistibilitate gratiae*  
*conversionis*, hath these words: *Non sustinemus voluntatem in primo actu*  
*conversionis, partim passivam, partim activam, id est, prius passivam, dein activam*  
*se habere, ideoque cum Deo cooperari*. We hold the will in the first act of  
 conversion, to be partly passive, partly active, that is, first of all to be pas-  
 sive, then active, and therefore to cooperate with God. It is true, the acts  
 of taking away the heart of stone, creating a heart of flesh, forgiving  
 iniquity, loving freely, as they are acts of God, a man is neither active  
 nor passive in them, they are not in man as the subject, nor from man  
 as the agent; only we may be said to be passive, or active, in respect of  
 the *terminus*, or effect of them, a new heart, faith, or repentance, pro-  
 duced by them; and in respect of this, in some sense, we are merely  
 passive, in some, partly active, and partly passive in the first conver-  
 sion; according to the doctrine of the two learned Doctors fore-  
 named. You conclude this Argument with this speech: "*And rebo-*  
*we will deny that Infants are capable of these things, as well as grown*  
*men must deny that any Infants dying in their infancy, are saved by Christ*."  
 Concerning which speech, if you mean that Infants are capable of  
 these things as well as grown men simply, in respect of the things, it is  
 true that Infants are capable of them as well as grown men, and he  
 that denies it denies their salvation: But if you mean it in respect of  
 the *modus habendi*, the manner of having, then it is not true: for In-  
 fants are not capable in the same manner of a new heart, faith and  
 repentance, by hearing, and outward ordinances, as well as grown  
 men.



men. But what is all this to prove your *Asser*, which is not of potentiall having inward grace, which is not denied, but of actually having. And so still it remains unproved; that all the Infants of Believers, or the Infants of Believers as such are actually partakers of the inward grace of Baptisme.

And thus have I at last, examined the third part of your Sermon, containing your Arguments from Scripture for Pædobaptisme. I proceed now to examine the last part, which followes.

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## Infant-Baptisme, is a corruption of the Ordinance of BAPTISME.

### PART. IIII.

#### Concerning the Objections against Infant-Baptisme.

¶ **A**gainst this argument severall things are objected, which I shall endeavour to remove out of the way: First, it is said, that although infants are capable of these things, and they no doubt are wrought by Christ in many infants, yet may not we baptize them, because according to the Scripture patterne, both of Christ's Command, Mat. 28. in his institution of Baptisme, where this was enjoyned, and John the Baptist, Christ's disciples and Apostles, they alwayes taught, and made them disciples by teaching, before they baptized any.

§ 1.

Of the first objection from institution, Mat. 28. 19. and the practise of John Baptist, and the Apostles.

It is true, the institution of Christ, Mat. 28. 19. and the practise of John Baptist, and the Apostles, are the great objections against Pædobaptisme. This principle being laid down as a truth avouched against the Papiſts, by Protestants generally, that it is a sinne of prophaning the Sacraments, when the institution is altered, by subtraction, as when the cup is denied to the lay people, or by addition, as when chrisme and spittle, &c. are added to the elements: and by the non-confor-

Cotton in his way of the Churches of Christ in New-England. Chap. 4. Sect. 6. And indeed: the Commission which Christ gave his Apostles, holdeth it forth that they were by preaching to make disciples before they baptized them and their children, Mat. 28. 19. Now a disciple is a Scholler in Christs schoole, and therefore when the Apostles were directed to make disciples, before they did baptize them, they were not onely to convert them to the faith, but also to gather them as disciples or schollers into a schoole of christ.

conformists of England; that it is will-worship to administer the Sacraments any other wayes, by addition of any thing to them, but circumstances, which are alike requisite to civill actions; now the persons to be baptized cannot be conceived a meere alterable circumstance, but to belong necessarily to the administration or worship, as the person baptizing, and as the persons receiving the Lords Supper, and therefore there must be warrant from institution for it, else it is a sinfull invention of man. But neither Christs institution, or John the Baptist, or the Apostles practise, doe warrant the baptizing of infants, therefore it is will-worship: that the institution, Mat. 28. 19. doth not warrant the baptizing of infants, is proved. 1. Because the institution appoints onely disciples of all nations to be baptized; but infants are not such: therefore the institution doth not warrant their Baptisme. The Major and Minor of this Syllogisme have been made good, *Par. 3. Sect. 13.* 2. Because the order Christ appoints is, that teaching or preaching the Gospel, should goe before Baptisme; now the order of Christ, is a rule of administering holy things, as we argue in like manner, 1 Cor. 11. 28. The Apostle appoints that a man is first to examine himselfe, then to eat of that bread; ergo, Children are not to have the Lords Supper; so in like manner wee may argue, wee must first teach persons, and then baptize them; therefore children that cannot be taught by us, are not to be baptized; To that which Mr Edwards answereth to this argument, that John is said, Mark. 1. 4. to baptize and preach, I oppose the words of Beza annot. in Mark. 1. 4. *Quid autem Erasmus subiungit Joannem prius baptizasse, distinde predicasse baptismum, ejusmodi est ut ne refutatione quidem videatur indigere. Quid enim? cum diceret Joannes, Penitentiam agere, appropinquat enim regnum caelorum, non docebat quos erat baptizaturus? Imò ve. & nisi prius docuisset in quem finem baptizaret, quis tandem ad ejus baptismum accessisset? Certe cum sacramenta sint organa, necesse est ut praeat doctrina quam obfigment.* 3. Because the institution is to baptize into the name of the Father, Son, and Holy Spirit, that is, with invocation of the name of the Lord, as Acts 22. 16. Paul is bid arise and be baptized, and wash away his sinnes, calling on the name of the Lord, Which infants cannot doe: with devoting themselves to the service and adherence of the Father, Son, and holy Spirit, which may be gathered from this, that Paul said, 1 Cor. 13. 15. he had baptized none into his name, that is, he had not caused them in their baptism to devote or addit themselves to him as their Master, but infants cannot so devote themselves

to Christ; therefore they are not to be baptized according to this institution. 4. Christ bids the Apostles presently after baptism teach them to observe what ever he commanded them; but infants cannot do this; therefore they are not to be baptized. Likewise baptizing infants, doth not agree with the primitive practise of John Baptist, and the Apostles, who required expressions of repentance and faith afore Baptisme; *Mat. 3. 6. Mark. 1. 5. Luke. 3. 10. Acts 2. 38. & 8. 12, 13, 37. & 9. 18. & 10. 47. & 11. 17, 18. & 16. 15, 31, 32, 33. & 18. 8. & 19. 5, 8, 22, 16.* in which places, profession of repentance and faith is still made the antecedent to Baptisme: but this doth not agree to infants; therefore they are not to be baptized. Of these arguments you answer onely to the two first from institution, and to the last from example; to the first from institution, you answered before, and there I examined your answer, *part 3. sect. 12, 13.* To the second from institution, and to the last from example, you make some answer here; not denying that the order appointed by Christ is first to teach, and then to baptize: for that is so manifest, that your selfe *page 39.* doe so paraphrase the words, when you say, *expressly command therein, that they should teach the brethren, and the Jewes, and make them disciples; and then baptize them.* nor by denying that John Baptist, and the Apostles required expressions of faith and repentance afore Baptisme, nor by denying that the institution of Christ, and the Apostles example, are our rule in the administering the Sacraments, so as that we cannot vary from them without will-worship, and prophaning the worship of God by our inventions: for that is so confessed a truth, that there hath been a great while, scarce a Sermon before the Parliament, but hath asserted that rule, and pressed it on the Parliament, and our solemn Covenant supposeth it, the Churches of Scotland, New-England, &c. The Sermons in the Citie continually lavow it, and urge it; and upon this ground former and later reformations are urged. But you have two miserable evasions; You say, I answer. "First, that of *Mat. 28* is not the institution of baptisme; it was instituted long before to be the seale of the Covenant, it is only an enlargement of their commission; whereas before they were onely to goe to the lost sheepe of the house of Israel, now they are to goe unto all the world. Whereunto I reply, 1. If this be not the first institution of baptisme, yet it is an institution, and the institution of baptisme to us Gentiles, and therefore the rule by which Ministers are to baptize, there being no other institution that I know of to regulate our practise by, but such

Cotton: The way of the Churches of Christ in New-England, Chap. 1. sect. 1. prop. 4. In the times of John the Baptist, such as were received into baptisme they did first make confession of their sins, and therewith of their repentance, and of their faith also in him who was to come after him, *Mat. 3. 13. Act. 19. 4, 5.* And in the times of the Apostles Philip received the Eunuch unto baptisme, nor untill he had made professiō of his faith in Christ Jesus, *Act. 8. 37.* Charn. Panstr. Cath. tom. 4. l. 5. c. 15. §. 19. Et ritus omnes professionis fidei, &c. ab ipsa baptisimi institutione habuerunt originem; nec debet emitti, tantum propter variatione dispensari.

such as is gathered from John Baptists, the Apostles practise and say-  
 ing: a Institution or appointment of God must warrant our pra-  
 ctise in Gods worship, which you once held in the Sermon cited be-  
 fore, *part 2. sect. 9.* then you must shew another institution, else you  
 cannot acquit paedobaptisme from will-worship, and your selfe from  
 breaking the bidge God hath set about the second Commandment. But you  
 adde further; "And beside it is nowhere said, that none were baptized  
 "but such as were first taught, and what reason wee have to believe the con-  
 "trary, you have before seen. Your selfe say presently in the next words,  
 "It is said indeed, that they taught and baptized, and no expresse mention  
 "of any other, then of the baptism of persons taught; and you assigne a rea-  
 "son for it. And page 3. your selfe paraphrase the institution, *Mat. 28,*  
*19.* Expresse command there is, that they should teach the heathen, and the  
 Jewes, and make them disciples, and then baptize them: and consequent-  
 ly, there is no expresse command for any other; and for the reason  
 you have to beleve that others are to be baptized which are not  
 taught, it hath been examined in the weighing your virtuall confer-  
 quence, which is grounded upon such a principle, as in time you may  
 see to be a dangerous precipice; how ever for the present the great  
 consent of Doctors in the reformed Churches dazzles your eyes; for  
 my part, I cannot yet discern, but that your grounds for paedobap-  
 tisme, are worse then the Papists and Ancients, who build it on *Job. 3.*  
*5. Rom. 4. 12.* But you yet adde. "Secondly, it is said indeed, that they  
 "taught and baptized, and no expresse mention made of any other; but the  
 "reason is plaine; there was a new Church to be constituted, all the Jewes  
 "who should receive Christ, were to come under another administration:  
 You say right, therefore none other were to be baptized, but taught  
 persons, because though the invisible Church of the Gentiles were  
 joyned to the invisible of the Jewes, *Rom. 11. 17. Ephes. 2. 14, 15, 16.*  
*by faith of the Gospel;* as *Ephes. 3. 6.* it is expounded: yet the outward  
 estate of the Church is new, and as you say, even the Jewes who should  
 receive Christ, were to come under a new administration, even those who  
 were Jewes by nature and not profelytes, were to be baptized as un-  
 cleane persons, contrary to their former administration, in which  
 they were onely circumcised; and this is a plaine evidence, that the  
 administration of Circumcision, is not the administration under  
 which wee are now; but that it did belong to that administration  
 which is now abolished; which is enough to overthrow all your vir-  
 tuall consequence from circumcision, to baptisme, and consequently

all the former dispute of your first argument, in which circumcision of infants is indeed the alone prop of baptizing infants. As for that which you adde, "*And their infants were to come in onely in their right.*" This overthrowes your second argument; for that is grounded upon this, that infants of believers, and particularly infants of believing Jewes, such as those are supposed to be *Mark. 10. 14.* were partakers of the inward grace of baptisme, and if so, they came in by their own right. But that one mans right to baptisme, should give another right to baptisme, is a position that the Scripture doth not deliver, and inwraps sundry errors, which I now omit, because it comes in onely upon the by. But you goe on. "*And the heathen nations who were to be converted to Christ, were yet without the covenant of grace, and their children could have no right, untill themselves were brought in, and therefore no man wile though both John and Christs disciples and Apostles did teach before they baptized, because then no other were capable of baptisme.*" In this perioch, you grant many things which doe yeeld the cause; for, 1. you say, that both John and Christs disciples and the Apostles did teach before they baptized, because then no other were capable of baptisme; now by this reason you confesse, 1. that baptizing of infants is not according to Johns and Christs disciples and Apostles practise; 2. you say, then no other were capable of baptisme: Now this is true, either because then there were no children of believers that might be baptized: but that is absurd, that in all the time of Johns and the disciples and Apostles ministry, believers had no children to be baptized, and contrary to the allegation of *Mark. 10. 14.* and other Texts, or because they had no Commission; I cannot conceive how else your speech can be true: But if John, the disciples and Apostles had no Commission to baptize infants, neither have we, and so to doe it neither have our Ministers any commission, for we have no other commission to baptize then they had. But you thinke to salve it thus; "*But when once themselves were instructed and baptized, then their children were capable of it by vertue of the covenant.*" Upon which I observe, 1. If the children were capable when once parents were instructed, and baptized, then they were capable, in Johns, and the disciples, and Apostles times, and so this speech overthrowes that before, that then no other but taught persons were capable of baptisme. 2. When you say, the children were capable by vertue of the covenant, it seems you could produce no institution in the new administration, but the institution of circumcision, the validitie of which hath been considered before.



Besides, the covenant being the same at all times, as your Concluf. 1. holds, the children of believers were as capable in *Johns* time as after. So that your words plainly enterfere. But you put a case to be resolved. "If any in the Jewish Church had received commission to goe and  
 "make other Cities proselytes to them, their commission must have run thus;  
 "Goe teach and circumcise, would it therefore have followed, that none  
 "might be circumcised, but such as were first taught? To this I answer, in this commission the precept of circumcising should have had reference in the execution of it, either to the old institution of circumcision, *Gen. 17.* and then they had been appointed to circumcise males at eight dayes old not taught, or to a new institution, and then it would have been told more plainly, what they were to circumcise and whom, and so they might have resolved themselves. But what this makes for baptisme of infants, I see not, unlesse it be supposed that baptisme and circumcision are all one, which like the string in the Lampry is an error that runs along through your whole Sermon.

§. 2.  
 Of the second objection, and therein of the condition prerequisite to Baptisme.

"The next objection you thus expresse; But it is expressly said, That  
 "he that believes and is baptized, shall be saved; faith in Christ is  
 "the condition upon which men may be baptized; and this is the most com-  
 "mon objection among the Anabaptists, unbelievers may not be baptized;  
 "children are unbelievers, therefore they may not be baptized; we have,  
 "say they, cleare evidence that faith is a condition required in those that are  
 "to be baptized, no evidence of any other condition that makes them capa-  
 "ble of baptisme. Others of them adde, that under an affirmative command,  
 "the negative is to be included, believing is the affirmative, unbelieving  
 "is the negative, therefore where believers are commanded to be baptized,  
 "unbelievers are forbidden to be baptized: this objection they much glory  
 "in, and some of them dare all the world to answer it. The objection  
 framed in this later way I own not, and consequently I may well let  
 passe the answer; for the truth is, *Mark. 16. 16.* is not a command,  
 but an enuntiation; onely that text, with others, specially that, *Acts 8.*  
*37.* where when the Eunuch asked Philip, What letteth me to be bap-  
 tized? Philip answered, if thou believest in the Lord Jesus with all thy heart  
 thou mayest; and thereby intimated, that faith professed is a prerequisite  
 to baptisme, and the defect of it an hindrance, confirme the ob-  
 jection as it is the first way formed, which may be further strength-  
 ned from the baptisme of *Lydia*, the *Jaylor*, *Crispus*, &c. and is con-  
 firmed



firmed in that in the subsequent practise of baptizing a Confession of faith was made by the person baptized, as appeares out of plaine passages in the Ancients, *Iustin Martyr, Tertullian, Cyprian, and Augustine, lib. 8. confes. c. 2.* where speaking of one *Victorinus*, who was to be baptized, *Deniq; ut ventum est ad horam profitende fidei, quæ verbis certis, retentisq; memoriter de loco eminentiore in conspectu populi fidelis Rome reddi solet ab iis qui accessuri sunt ad gratiam tuam, &c.* Lastly, when it was come to the houre of professing the faith, which is wont in certaine words, and gotten by heart to be rendered from an higher place in the sight of the faithfull people as Rome by those that shall have access to thy grace; and when it was offered him by the Presbyters, that if he would he might then make his confession more secretly, he refused it and made his confession publicly, with great acclamation. But this is a thing confessed by you, *pag. 47.* and it is usually answered, "that this was onely in the baptisme of growne men: but infants might be baptized without such a confession." I reply, this answer might serve turne, if either by institution or practise primitive, there could be proved any other baptisme then of confessors of faith: in the meane time, till that be done, the argument is good, *sith primum in unoquoq; genere est mensura reliquorum*; The first in each kinde is the measure of the rest; and this was a prerequisite condition in the first practise, therefore it ought to be so still, especially considering that God in his providence hath still preserved in all ages an image of the first practise in the interrogatories propounded to the baptized, even to infants, and thought necessary to be answered by some one for them, and the altering of it hath been a great cause of many corruptions in the Church of God, that so men might see what evils have followed the swerving from the rule: and might be directed what is necessary to be reformed. And so I passe to the third (as you call it) objection, which you thus expresse.

*Videatur Chetivius Panstr. Catb. tom. 4. li. 5. c. 15. Gros. annot. on Mat. 28. 19.*

"**B**ut suppose they are capable of the inward grace of baptisme, and that God doth effectually worke in some of the infants of believers, is that sufficient warrant for us to baptize all the infants of believers? if wee knew in what infants the Lord did worke, then we might baptize those infants, say some of them: but that he doth not make knowne to us, wee cannot know of any one infant by any ordinary way of knowledge, that they are inwardly baptized with the holy Ghost, and therefore wee may not baptize any of them, but waite to see when and in whom God will worke

S. 3.  
Of the third so called objection, and therein of the knowledge requisite concerning the person to be baptized.

*Infant-Baptisme is a Corruption*

“the thing signified, and then apply the signe to them. This that you here put among the objections, is rather an exception to your second argument, grounded on *Act. 10. 47. & 11. 17.* In answer to which it is granted, that those who have the inward grace, meaning it actually, are not to be debarred of baptisme, for then they are believers and disciples: But then it is rightly added, that this can make no ordinary rule for baptizing the infants of believers indifferently; sith there is no certainty that any one infant of a believer, now existent, hath the inward grace of baptisme: and it is certain that all have not, and experience sheweth very many have not when they come to age, nor can it be known who have and who have not, but by extraordinary revelation, which if given, would be sufficient authoritie to baptize those infants, though the ordinary rule be not to baptize infants of believers indifferently. As the extraordinary spirit of *Elijah*, and *Phinehas*, and *Peter*, in killing *Ananias* and *Sapphira*, were sufficient authoritie to them to doe those things which agree not with ordinary rule. And this I grant to *M<sup>r</sup> Blake*, that those that are thus intituled through want of an institution, are not to be excluded: for according to this supposition, in this case, the institution is cleare for them; for they are sanctified persons, and so believers and disciples of Christ, and besides the extraordinary revelation for that end, would be an institution of that particular act. But the thing that he and you would infer from this concession, is that we may then make it an ordinary rule to baptize infants. But that can never be; for *extraordinarium non facit regulam communem*, That which is extraordinary, makes not a common rule. If it did, *James* and *John* might call for fire from heaven, as *Elijah* did; a man in his zeale might kill a wicked man without a legall triall, as did *Phinehas*. But let us heare what reply you make to this concession, you say thus; “Our knowledge that God hath effectually wrought the thing signified, is not the condition upon which we are to apply the signe, God no where required that wee should know, that they are inwardly and certainly converted, whom we admit to the Sacrament of Baptisme, the Apostles themselves were not required to know this of those whom they baptized, if they were they sinned in baptizing *Simon Magus*, *Alexander*, *Hymeneus*, *Ananias* and *Sapphira*, with others: wee are indeed to know that they have in them the condition which must warrant us to administer the signe, not that which makes them possesse of the thing signified; fallible conjectures are not to be our rule in administering Sacraments, either to infants or grown men, but a knowledge

knowne rule of the Word, out of which rule wee must be able to make up  
such a judgement, that our administration may be of faith, as well as out  
of charity: In baptizing of grown men, the Apostles and Ministers of  
Christ administered the signe, not because they conjectured, that the parties  
were inwardly sanctified, but because they made that profession of faith  
and holinesse, of which they were sure, that whoever had the thing in  
truth, were received by Christ into inward communion with himself; and  
that whoever thus made it, that Christ would have them received into  
the communion of his Church, though possibly, for want of the inward  
work, they were never received into the inward communion with Jesus  
Christ. Indeed, when such a confession was made, Christian charity, which  
alwayes hopeth the best, and thinketh no evill, bound them to receive  
them, and think of them, and converse with them, as with men in whom  
the inward work was wrought, untill they gave signes to the contrary:  
But this their charity, or charitable conjecture, was not the ground of ad-  
mitting them to the Ordinance, but the profession and confession of the  
party made, according to the Word which they were bound to rest in; yea,  
I greatly question, whether in case Peter or Paul could by the Spirit of re-  
velation, have known that Ananias or Alexander would have proved  
no better then hypocrites, whether they either would, or ought to have re-  
fused them from Baptisme, whilst they made that publique profession and  
confession, upon which others were admitted, who in the event proved no  
better then those were; so that I conclude, not our knowledge of their in-  
ward sanctification is requisite to the admitting of any to Baptisme, but  
our knowledge of the will of Christ, that such, who are in such and such  
a condition should by us be received into the communion of the Church.

To the assertion here delivered, I assent, that not our knowledge,  
that the person to be baptized hath inward grace, is necessary; but  
our knowledge of the will of Christ, and the person to be baptized;  
his having the condition, which is the profession of faith and holiness;  
is sufficient warrant to baptize him. And I agree, that a judgement  
of charity, is not that a Minister is to proceed by in this case, but a  
judgement of faith, as you speak, and of ministeriall prudence: For  
a Minister in this case is to act as a Steward, who is to deal according  
to his Lords will, not his own minde, otherwise his own understand-  
ing or affection, which are but a Lesbian rule, should be his rule;  
which would be intolerable. Thus far I agree with you: only  
whereas in the case by you framed, your resolution inclines to the ne-  
gative, I rather incline to the affirmative, and conceive they would  
have

have refused them, and that they ought; because I conceive the end of such an extraordinary revelation would be to warne them not to admit such persons; and so equivalent to a prohibition; and in that case the baptizing them, would be a plain prophaning the Ordinance, which is not to be given to Dogs and Swine: And I conceive, that which *Chamier* tom. 4. panstra. Cath. lib. 5. c. 15. Sect. 13. speaks in justification of the scrutiny heretofore made in examining the competentes so strictly, confirms this resolution. But to keep to the present business, that which is granted, doth neither prove that upon extraordinary revelation of the present inward sanctification of an Infant, that Infant may not be baptized without staying for its profession: For, though it be true that we are not to stay from baptizing them that profess the faith, because we have not a spirit of discerning to know them to be real Believers, yet we may, having a spirit of discerning that an Infant that cannot profess the faith, yet hath true faith, or is inwardly sanctified, baptize that Infant without staying for his profession, partly, because of the principle used by *Peter*, *Acts* 10. 47. and partly, because the revelation of the faith of that Infant to that end, doth authorize that act: Nor doth this concession advantage you to prove baptizing of Infants by ordinary rule, which is the thing you and *M<sup>r</sup>. Blake* aim at. But your words concerning the knowledge of the will of Christ, as the rule of baptizing, rather advantage the Antipædobaptists, who know no other rule to baptize by, but the condition you truly propound of profession of faith, and therefore conceive your words a good plea for them.

But you further say: "And in this the rule to direct our knowledge, is as plain for Infants as for grown men, the rule having been alwayes this: that grown men, who were strangers from the covenant of God, unbelievers, Pagans, Heathens, should upon their being instructed, and upon profession of their faith, and promise to walk according to the rule of the covenant, be received and added to the Church, and made partakers of the seal of their entrance, and their Infants to come in with them, both sorts upon their admission, to be charitably hoped of, untill they give signes to the contrary, charity being bound from thinking of evil of them, not bound to conclude certainly of any of them, because they ought to know, that in all ages all are not Israel who are of Israel, and that many are called, but few chosen."

That the rule for baptizing Infants should be so plain, as the rule to direct our knowledge about baptizing grown men, professors of faith,

faith, I wonder you should say it, much more that you should preach and print it; sith your selfe confesse, pag. 34. no expresse command in the new Testament that they should be baptized; no expresse example where children were baptized: but on the other side, pag. 35. you say, expresse command there is, that they should teach the Heathen, and the Jews, and make them disciples, and then baptize them. And I hope you do not imagine, that a rule gathered by virtuall consequence is so plain as that which is expresse; it may be as true, but it is not possible it should be so plain. But the truth of that additionall rule of Infants coming in with their parents, hath been examined, and as yet it hath been found to me, neither plain nor true.

**Y**ou go on to the fourth Objection: "But all who enter into covenant, and receive the seal of the covenant, must stipulate for their parts, as well as God doth for his; they must indent with God to perform the Believers part of the covenant, as well as God doth to perform his part; as even this Text, 1 Pet. 3. requires, that Baptisme which saves us, must have the answer of a good conscience to God. Now, although it be granted, that Infants are capable of receiving the first grace, if God be pleased to work it in them, yet what answer of a good conscience can there be from Infants unto God, they having not the use of reason, and not knowing what the covenant means?"

For my part, I own not this objection taken from the generall nature of the covenant, as if it did exclude Infants, or that particular text, 1 Pet. 3. 21. For the word used for a Covenant, may be as well translated a Testament; and the Holy Ghost, Gal. 3. and Heb. 9. doth use it in that notion, and it may be, that covenants of another may be by interpretation of Law, as their covenant; as in the covenant of the Israelites with the Gibeonites. And for that text, however Bess translates *ἐπαγγελία*, by stipulation, and in his Annotation on that place saies, The Apostle had respect to the interrogations of Catechists, in which the catechised even then did witnesse their inward baptisme to be confirmed by the outward, as Acts 8. 37. whereto, saies he, belongeth the Apostles Creed, and that translated from the baptisme of grown persons to the baptisme of Infants by a greater error, if you consider the Infants themselves: Dost thou believe? I do believe: Dost thou renounce? I do renounce. Whence that of Tertullian, which is, as it were, in the stead of a Commentary on this place, in his book of the resurrection of the flesh; The soul is established, not by washing, but by answering. I say, though Bess do upon second thoughts,

S. 4.  
Of the fourth  
Objection, &  
therein of the  
stipulation of  
Baptisme.

Cotton: "The way of the Churches of Christ in New-England, ch. 4. Sect. 5. The word of God receiveth none to the fellowship of the seals of the covenant, but such as professe their taking hold of the covenant."

thoughts, and nearer consideration conceive this to be the meaning, yet I build not on it, as being doubtfull, and in mine apprehension it rather notes an effect of Baptisme and the resurrection of Christ, then a prerequisite condition; and there are other plain places before alledged which do prove the thing, that the baptized were to profess and promise; or, to use your phrase, seal (which I deny not to be the phrase of *John Baptist*, Joh. 3. 33.) as *Acts* 8. 37. &c. So that the objection is the same with the second. Now let us see what you answer: you say thus,

*"The Infants of the Jews were as much tied as the Infants of Believers under the Gospel, every one who was circumcised, was bound to keep the whole Law, Gal. 5. And these men professe that Israelitish Infants were within the old covenant, when yet they knew not what it meant, nor could have the same use of it with their parents and others of discretion; look what answer they will make for the Jews Infants if true, will abundantly satisfie for the Infants of Believers under the Gospel."*

It is true, this answer serves turn against those that argue from the generall nature of a covenant; but it is no answer against those that only urge Institution and Apostolicall practice as our rule. As for that which you here, and all along in your Book, suppose that there is the same reason of the mixt covenant made with *Abraham*, as with the pure Covenant of the Gospel, and of every Believer, as of *Abraham*, and of Baptisme, as of Circumcision, it is the  *grossest*  chief error, which misleads you throughout your Sermon, and makes you speak and write in a dialect, which in the Scripture is unknown. And for that which you say, *"that the Infants of the Jews were as much tied as the Infants of Believers under the Gospel; if you mean it of common duties, of Evangelicall obedience, it is true; if you mean it thus (which alone serves for your purpose) that persons to be baptized now, are no more tied to make profession of faith before Baptisme, then Infants of the Jews were tied to make profession of faith afore Circumcision, it is false: For, there is now plain Text for the requiring of it before Baptisme, but not before Circumcision. But you say, "every one that was circumcised was bound to keep the whole Law, Gal. 5. True, and therefore circumcision was in the use of it diametrically opposite to the use of Baptisme. You say, "and these men professe that the Israelitish Infants were within the old Covenant, when yet they knew not what it meant, and then say, look what answer they*



They will make for the Jews Infants, if true, will abundantly satisfy for the Infants of Believers under the Gospel. If you mean this concerning the reason why the Christians Infants should not be baptized, though the Jews Infants were circumcised, this is a true and satisfactory answer, that God commanded the one, but no where the other: and you self say, pag. 84. Our knowledge of the will of Christ; in which is the only direction we are to follow.

But you add a second answer, which I let passe, because it is but a declaration of your own conceits, *How you conceive a child may seal the covenant in his infancy, telling us, that their name is put into the Lords hand, and that child may seal, first in infancy, and then after agnize him, and that God is pleased so to seal to Infants, while they are such, and so accept such as seal as they can give, without any proofs, but only spinning out the simile of a seal; as if Gods wayes were like mans wayes, or a similedid quodare in omnibus, a similitude were even in all things; only where you say, that in the mean time, Jesus Christ, who is the surety of the covenant, and surety of all the covenanters, is pleased to be their surety; this speech is further to be examined. 'Tis true, Jesus Christ is the surety of a better Testament, Heb. 7. 12. he is the surety of all the covenanters, he doth strike hands, and becomes a surety of the whole covenant, and of every condition in it, take it in the largest sense, and this of all, both on Gods part and ours, as very rightly and excellently Mr. Thomas Goodwin in his Treatise intituled, Christ set forth. Sect. 3. Chap. 3. And to like purpose, Mr. Rutherford, The triall and triumph of Faith, serm. 7. But are any other among men covenanters, but the elect who are purchased by the blood of the everlasting covenant? Heb. 13. 20. It is a very inconsiderate boldness in you, to make every baptized person, or at least every baptized Infant of a Believer a covenant, for whom Christ is a surety, and one to whom God seals, when the Scripture makes Christ the surety only for his redeemed ones, as may be gathered out of sundry places in the Epistle to the Hebrews; but I doubt not but when you have considered it a little better, you will easily espie your error in these dictates, and therefore I passe on to the next objection.*

**B**Ut what benefit comes to children by such kinde of sealing as this is? it seems then (say they) by your own confession, that this is but a conditionall sealing on Gods part, viz. that they own it the benefit that comes by Infant-Baptisme.

5. 1.  
Of the fifth  
Objection,  
and therein of  
the benefit that comes by Infant-Baptisme.

and ratifie it when they come to age: and if they then refuse to stand  
 to it, all is then nullified; were it not therefore better to defer it to  
 their years of discretion, to see whether they will then make it their  
 own voluntary act, yea or no.

In what sense baptizing may be called sealing, I have above shewed.

Dr. Twisse: The doctrine of the Synod of Dort, & Arles, &c. Part 2. § 3. p. 121. I will this to say, that God seals to every one that is baptized. It is true, that Baptism is in its nature a seal of the righteousness of faith, 1 Pet. 3. 21. but yet God doth not seal this to every one that is baptized, but only to true believers. For, what is Gods sealing, but the confirming of his promise? But God promiseth righteousness only to Believers; therefore he seals only to Believers. As for the sealing by God upon condition persons agnize the covenant, it is but a notion, the Scripture makes not Gods promise in the covenant of Grace conditionall in that sense. For Gods promise is for those he enters into covenant with: *That he will put his Law in their hearts, and in their minds will write them,* Heb. 10. 16. Nor do I know any but *Corvinus* in his *Examen* of *Arminius* Anatomy, chap. 9. sect. 6. and the *Arminians*, that do so speak of Gods covenant of Grace, as if it were common to the elect and reprobates, and conditionall in this sense, as if God left it to mens liberty, to whom he had sealed, to agnize or recognize that sealing, or to free themselves, if they please, and so nullify all; yet so as to afford them a while the favour and privilege of being in covenant with him, as you speak. I appeal to them who have been conversant in the writings of the *Arminians*, whether these speeches do not symbolize with their language. And therefore this that you make an objection, I look on as a frivolous supposing a *Chimera*, and then disputing about it: But yet there are some things I shall take notice of in your answer.

“The question is, What benefit to Infants by such a sealing: you answer thus: “This objection lay, as strongly against Gods wisdom in requiring the Jews Infants, even in their infancy, thus to seal; and therefore argues no great wisdom, or modesty in men, who would thus reason with God about his administrations.

It is true, God appointed the male children of *Abraham* family to be circumcised, and thereby they were bound to keep the whole Law, and it were a sinfull presumption to reason with God about it; and in like manner, if God had appointed Infants to be baptized, it would silence all arguments about it; though we knew not the reason: but how it is to be understood; that God required the Jews, even in their infancy no less, I do not well understand; our sealing to God is believing, *Joh. 3. 33.* I do not finde that God required this of the Jews Infants in their infancy, nor of our Infants; nor that Circumcision it self the Infants duty, required by God of the Infant, though it were its privilege, it was the parents duty, *Eccod. 4. 24.*

You say, secondly, "God hath other ends and uses of applying the seal of the covenant to those who are in covenant with him, then their persons gain, as a heritage worship, and honour to himself; and it behooves us even in that respect, to fulfill all rights covenants; when Christ was baptized and circumcised, he was a sacrifice for the Ordinance through his perfection; as children through their imperfection, being as much above them as children are below them."

It is true, Baptisme is a worship of God; but Pseobaptisme, for ought yet appears, is but a will-worship. Christs Baptisme, it is true, was of a transcendent nature, as is said before; that children are unfit for the Ordinance, is not to be imputed to their imperfection, but to the defect of Gods appointment; if God did appoint it, there would be no doubt of their fitness. But you add farther:

3. I answer, "The benefit and fruit of it is at the present, is very much, both to the parents and to the children: to the parents, first, whilest God doth thereby honour them, to have their children counted to his Church, to his Kingdome and Family, and to be under his wing and grace, whilest all the other Infants in the world have their visible standing under the prince, and in the Kingdome of darknesse, and consequently whilest others have no hope of their childrens spirituall welfare, until they be called out of that condition, these need not have any doubt of their childrens welfare, if they die in their infancy; nor if they live until they see signs to the contrary; God having both reckoned them unto his people, and given them all the means of salvation which in Infants age is capable of. All this passage is but dictates; what, or how much of it is true or false, hath been considered before, only that you say; "all the other Infants of the world have their visible standing under the prince, and in the Kingdome of darknesse; and consequently, whilest others have no hope of their childrens

"childrens spirituall welfare, until they be called out of that condition; If you mean by all other Infants, all that are unbaptized, though the Infants of Believers in the Church, it is a very harsh and uncharitable speech; and you oppose those that in dispute against the Papists concerning the necessity of Baptisme to salvation, do hold that Infants of Believers are holy, and in the Church afore they be baptized, and joyne with *Lutherans* and *Papists*, denying it; If you mean only the unbaptized Infants of Infidels, what comfort do you give more to believing parents, that have their children baptized, then belongs to them, though their children were not baptized? And when you say, "that all others have no hope of their childrens spirituall welfare, if you mean it of believing parents that baptize not their children, it is in like manner an uncharitable speech, and doth border too neere on the opinion of the necessity of Baptisme for Infants to salvation; and when you say, "those need not have any doubt of their childrens welfare, if they die in their Infancy, if you mean it of parents, because their children are baptized, you do speak like one that did hold that Baptisme doth *conferre gratiam ex opere operato, conferre grace by the work done*; but for ought you can shew out of Scripture, a believing parent hath as much ground of hope for his Infant that dies unbaptized as for the baptized, and as much reason of doubt concerning the baptized as the unbaptized. And therefore, what you here speak, doth no whit encourage parents to baptize children, if it be well weighed; except there can be proved an institution and a promise. But you say, secondly, "there is much priviledge and benefit to the children, when as (beside what inward secret work God is pleased to work in them) they being members of the Church of Christ, have their share in the communion of Saints, are remembered at the Throne of grace every day by those that pray for the welfare of the Church, and particularly, in those prayers which are made for his blessing upon his Ordinances.

By your parenthesis, you intimate some inward secret work God is pleased to work in the Infants baptized, by Baptisme. If you conceive a bestowing of grace, *ex opere operato, by the work done*: or, baptisall initiall regeneration of the elect, supposed to be in the Infants in baptism, notwithstanding till death they live wickedly, speak plainly that we may know what you mean, and then an answer may be framed to your speech. As for being members of the Church, if you mean the invisible Church, neither I nor you can affirm or deny; its in  
Gods

Gods before alone; if you mean the visible, you must make a new definition of the visible Church afore Infants baptized will be proved members. For *their remembrance as the Throne of grace daily*, if you mean it particularly, and by name, I do not finde that to be in use after Baptisme any more then afore, and I think they are remembered by the godly in generall as well afore Baptisme as after; and for the praying for Gods blessing upon his Ordinances, if Infant-baptisme be not Gods Ordinance, this prayer in reference to Infant-baptisme at that time might be better spared. "You say; *And lastly, it's no small priviledge to have that seale bestowed on them in their infancy; which may afterwards plead when they are growne, and come to fulfill the condition.*"

When, where, and how Baptisme should be pleaded, as you shew not, neither doe I well conceive. It is not Baptisme of it selfe that will yeeld a plea of any force, either *in foro soli, in the Court of earth, or in foro poli, in the Court of heaven*; but the promise of God; and the condition of faith in Christ. And these will be good pleas in prayer to God; and in the court of conscience, when Infant-baptisme will stand in no stead. The plea of the Apostle will hold, *Rom. 9. 31, 32, 33, 34.* which baptisme rightly administred doth strengthen; *1 Pet. 3. 21.* But I never knew any Saint that pleaded his infant-baptisme in such cases.

**Y**OU say further; *But if their being capable of the spirituall part, must intitle them to the outward signe, why then doe we not also admit them to the Sacrament of the Lords Supper, which is the seale of the Covenant of grace, as well as the Sacrament of Baptisme? And this is wronged the rather, because (say they) the infants of the Jewes did eate of the Pasche as well as were circumcised; Now if our infants have every way as large a priviledge as the infants of the Jewes had; then can we not deny them the same priviledge which their infants had; and consequently they must partake of the one Sacrament as well as the other.*

This argument is good, *ad homines*, against the partie opposite, proceeding upon the Pædobaptists hypotheses or suppositions; to wit, 1. That those to whom the Covenant belongs, to them the seale belongs; 2. That to the infants of believers, the Covenant belongs; 3. That the Lords Supper is a seale of the Covenant as well as Baptisme. And these are your hypotheses. Now then if this be a good argument, children are to be baptized, because they are in the Covenant, and the seale belongs to those

**S. 6.**  
Of the sixth objection, and therein of Infant-comunion, by vertue of their being in the Covenant, & the Lords Supper succeeding the Pascheover.



those in Covenant, by the same reason they are to receive the Lords Supper, because they are in Covenant, and the seale belongs to those in Covenant. Now this argument is strengthened from other hypotheses, as that the Lords Supper succeeds the Pascheover, as Baptisme Circumcision, but children not of yeares of discretion had the Pascheover, therefore they are to have the Lords Supper. And this is confirmed by the practise and opinion of the Ancients that gave the Lords Supper to infants, for 600 yeares after Christ as well as baptisme. To this you say,

"I answer, that infants are capable of the grace of Baptisme we are sure, not sure that they are capable of the grace signed and sealed in the Sacrament of the Lords Supper.

This answer supposeth that there is grace sealed in the Lords Supper, which is not sealed in Baptisme. To me that Sacrament that confirms the covenant of grace, confirms all the promises in it, and therefore if Baptisme be the seale of the covenant, it seales all the graces and all the promises in it, and therefore you are as sure that infants are capable of all graces annexed to the Covenant, as of one. But you say, "For both of them are seales of the new Covenant, yet it is with some difference; Baptisme properly seales the entrance into it, the Lords Supper properly the growth, nourishment, and augmentation of it; Baptisme for our birth, the Lords Supper for our food. Now infants may be borne againe while they are infants, have their originall sin pardoned, & be united to Christ, have his image stamped upon them; but concerning the exercise of these graces and the augmentation of them in infants while they are infants, the Scripture is altogether silent.

You spake somewhat to like purpose before, which I examined part. 3. sect. 15. To me it is yet as a paradoxe, that Baptisme seales properly the entrance into the Covenant, and the Lords Supper, the growth, nourishment, and augmentation of it. If you make the entrance at remission of sins, justification, or mortification; the Lords Supper that seales Christs death, seales the entrance into the Covenant, *Adat. 26. 28.* And for Baptisme, it seales dying with Christ, and rising with Christ, *Rom. 6. 3, 4, 5. Gal. 3. 27. Col. 2. 12. 1 Pet. 3. 21.* and therefore not onely the first worke of conversion, but also after-growth and exercise of holinesse. And the Lords Supper, signifies the same receiving the Spirit, which Baptisme doth, *1 Cor. 12. 13.* And according to the doctrine of Protestants, Baptisme seales as well the pardon of other sins, as of originall sin. And so Peter, *Acts 2. 38.* and *Ananias,*



Act 2. 17. And therefore this difference you put, is a difference which the Scripture makes not; that I say nothing of your strange phraseology of the growth, nourishment, and augmentation of the Covenant. But you say;

“And what is said concerning the infants of the Jewes eating the Pasche-  
“over, to which our Sacrament of the Lords Supper doth succeed, there is no  
“such thing mentioned in the Book of God. It is said indeed that the seve-  
“rall families were to eate their Laver, if the household were not too little  
“for it, and that when their children should aske them what that service  
“meant, they should instruct them about the meaning of it, but no word in-  
“joining, nor any example witnessing that their little children did eate  
“of it.

The Commands were, that all the males should thrice a year appeare  
before the Lord; one of which was the Pascheover, Exod. 23. 17. Exod.  
34. 23. Deut. 16. 16. And at that time there was no other food to be  
eaten, but the unleavened bread, and the paschall Supper. Therefore  
those males that could eate, though not come to yeares of discretion  
fit to receive the Lords Supper, yet were to eate the Pascheover. An-  
swer is made on Exod. 12. 26. So both the outward rite, and the meaning  
of it, was to be taught to their children. Touching whom, the Jewes hold  
from the Law in Exod. 23. 14. 17. Deut. 16. 14. 16. that every child his  
could hold his Father by the hand, and goe up from Jerusalem (gate) to the  
mountaine of the Temple, his Father was bound to cause him to goe up and  
appeare before God with him, so the end he might catechize him in the Com-  
mandments. And who sin is bound to appeare, was bound to keep the feast.  
Adaimy in Hagigab, Chap. 2. sect. 3. 4. Also they say. A child that is able  
to eate a morsell of bread, they catechize him in the Commandments, and  
give him to eate so much as an Olive of the unleavened bread. Adaimy  
Treatise of leaven and unleavened bread, c. 6. sect. 10. But you say;

“If they say as some of them doe, that those little ones who were able to  
“enquire concerning the meaning of that service, and capable to receive  
“instruction about it, did eate of the Pascheover with their parents; I answer,  
“although the Scripture speaks nothing of their eating, yet if that be granted,  
“it is no prejudice to us, because the Gospel prohibits not such young  
“ones from the Lords Supper, who are able to examine themselves, and dis-  
“cern the Lords body.

True; but children that were to appeare at the Pascheover, and to  
partake of it, were many of them such as might be instructed con-  
cerning the meaning of that service, and yet too young to examine  
them-

Cotton: The  
way of the  
Churches of  
Christ in  
New-England.  
Chap. 1. sect. 2.  
To the Pasche-  
over all Jewes  
were admitted  
young and old,  
unlesse defiled  
with some pol-  
lution.

themselves, or to discern the Lords body: so that if the Lords Supper succeed the Pascheover, and a rule may be drawne from the Pascheover to the Lords Supper, children unable to examine themselves, may be admitted to the Lords Supper.

§. 7.  
Of the first  
use, and the  
Anabaptists  
supposed  
bloody Sen-  
tence,

**T**He rest of your Sermon is application, which being not argumentative, I shall let it passe. "Onely whereas you charge *Anabaptists* with a rash and bloody sentence, condemning infants as out of the state of grace, condemning all the infants of the whole Church of Christ, as having nothing to doe with the Covenant of grace; and then tragically aggravate this thing, as parallel, or rather exceeding the cruelty of Herod and Hazeel, in slaying and dashing the infants of Israel against the wall, till you produce some testimonies of those you call *Anabaptists*, so determining, I shall take it to be but a false accusation, and a fruit of passion, not of holy zeale. For the thing it selfe I have shewed part 2. sect. 10. that it doth not follow on the doctrine of *Anabaptisme*: and I conceive that if to be in the Covenant of grace be rightly explained, to wit, so as to signifie the having of the promise of justification and salvation by Christ Jesus, (besides which I know not any other Evangelicall Covenant of grace) your selfe will be found to exclude them from the covenant of grace as much as they. And they dare not say that this or that particular infant of a believer is in the covenant of grace, that is, certainly elected, justified, and to be saved, so neither dare you. Your owne words are pag. 48. "Charitie being not tyed to conclude certainly of any of them: because they ought to know that all are not Israel who are of Israel, and that many are called, but few are chosen. If you should, you would gainsay the Apostle, Rom. 9. 6, 7, 8. And on the other side, at you will not say they are damned, so neither will they I am perswaded: but suspending any sentence concerning this or that in particular, leave them to God, who is the soveraigne Lord both of them and us.

§. 8.  
The Epilogue  
containing  
some expres-  
sions and mo-  
tions of the  
Author,

**T**Hus have I, at last, in the midst of many wants, distractions, discouragements, and temptations, with the assistance of God, who hath never failed me (to him be the praise) examined your Sermon, and thereby shewed that it doth not satisfie, and how little reason you had to say in your Epistle, *I am assured that it is Gods truth which I have preached, and which he will bless.* Notwithstanding which confidence, I presume you will see cause to consider more exactly of this

this matter upon the reading of this answer. I dare not thinke any otherwise of you then as of one who loves and seeks the truth. Nor doe I know any reason why you should conceive that I have taken this paines for any ends crosse to the finding of truth. My reall intention in this worke is to discover truth, and to doe what is meete for mee in my calling, towards the reformation of these Churches according to Gods Word: unto which wee have both bound our selves by solemne Covenant. I have endeavoured not to let passe any thing of weight, either in your Sermon, or Master Thomas Goodwins, which I could well remember, or Master Blakes, or any other that have published any thing about this matter of late. It is an endlesse businesse to make a severall answer to every one. I chose to answer yours, because you are stiled the *antesignanus*, *Ensigne-bearer* in print; and for other reasons given in the Prologue. My motion is that there may be an agreement among those that have appeared in publique in this cause, to joyne either in a reply to this examen of your Sermon, or in some other worke, in which I may see together the whole strength embattailed, and not be put to weary out my selfe in reading every Pamphlet, of which there are too many indigested ones now adaves printed, even with License: and for the buying of which, as now my estate is, I doubt whether my purse will furnish me. If I may have *αὐτὸν ἰσχυρὸν*, daily bread for mee and mine in a narrow compasse, it will be as much as I may looke for. The small stipend I had is likely to be even now subtracted. If there be any willingnesse in you to have any conference with mee, to consult about a way of brotherly and peaceable ventilating this point, I shall be ready upon notice to give you the meeting, and I hope it shall appeare, that I shall not be *ὑποτακτικὸς*, stiffe in opinion, in case truth shining before me, present my error to my view; and I hope the like of you. I shall waite a moneth after your receiving this writing, to know whether any of these motions take place with you, hoping you will not disdaine to let me have advertisement of your minde, by some letter or message. I would faine have truth and peace and love, goe hand in hand, if it may be: though of these three *ἡ ἀλήθεια τὴν ἀγάπην*, it is meet to preferre truth, as Aristotle said long since. It will be no grieve of heart to you at the day of resignation of your spirit, that you have done nothing against the truth, but for the truth. You have now my writing

M<sup>r</sup> Stalham's  
Epistle before  
a Conference  
at Terling in  
Essex.

*Infant-Baptisme is a Corruption, &c.*

ing, as I have yours: one day Jesus Christ shall judge us both. Consider what I say, and the Lord give you understanding in all things. Thus prayeth

From the house belonging to the  
Rectory of Gabriel Fanchurch  
in London. December 7. 1644.  
Delivered to him Dec. 9. 1644.

Your brother and fellow-ser-  
vant in the worke of Christ,

JOHN TOMBES.

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*Inscribed thus;*

To the reverend and worthy M<sup>r</sup> Stephen  
Marshall, B. these present.

As it is now printed, it is enlarged in sundry places, occasioned  
by sundry Books published since the first writing of it.

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*Colossians*

*Colossians 2. 11, 12.*

## Proves not Infant-Baptisme.

*An Appendix to these Treatises, in an  
Answer to a Paper, framing an Argument for  
Infant-Baptisme, from Colos. 2. 11, 12.*

S I R,



OUR Paper exhibites an Argument for Infant-Baptisme in this form: "That may be said to be written, without which, that which is written cannot be true. This I grant. But that which is said, Colos. 2. 11, 12. of the compleatnesse, with respect to Ordinances in the new Testament, could not be true, unless Baptisme were to Believers children, as Circum-

cision was of old; because it cannot be understood of the compleatnesse that Believers have in Christ for salvation; for that the Jews had in Christ in the old Testament; but yet they had a token of the Covenant to their children; Ergo, so they must now, or else that cannot be true.

*Ans.* This Argument supposeth sundry things, whereof somewhat is true, somewhat false.

1. It is true, That the believing Jews were compleat in Christ for salvation. For so was David, Abraham, &c. who were justified by faith, Rom. 4. Gal. 3. Heb. 11.

2. It supposeth, *that the Apostle, Colos. 2. 11, 12. mentions Baptisme, to shew that we are compleat as the Jews in respect of outward Ordinances*, whereas the Apostle speaks not, *vers. 10. of compleatnesse by reason of outward ordinances*, but says, *we are compleat in Christ without outward ordinances*, and that is his very Argument to dissuade them from embracing the Jewish ordinances, *vers. 8. yea*, it is plain, that the Apostle makes the *Jews* incompleat by reason of their outward ordinances; and that it is our compleatnesse that we have all in Christ, without outward ordinances, *vers. 17.* Nor doth the Apostle mention Baptisme, to shew that we are equal to the *Jews* in outward ordinances, (for the Apostles assertion is, that we are compleat in Christ, exhibited without outward ordinances, and so the better for want of them) but to shew how we put on Christ, and so are compleat in him, and therefore he mentions Faith as well as Baptisme; as in like manner he doth, *Gal. 3. 26, 27. Rom. 6. 3, &c.* Besides, if that by being baptized we are compleat in outward ordinances, then we need no other ordinance, and consequently the Lords Supper should be needlesse.

3. It is supposed, *that Circumcision was a token of the Covenant to their children.* But this is ambiguous, in some sense it is true, in some sense it is not true. It was a token of the Covenant made to *Abraham*, to wit, First, that God made such a Covenant with *Abraham*. Secondly, that God required them to keep the conditions of it. But it is not true in these senses. First, that every person circumcised, or to be circumcised, of right had a title to the promises of the Covenant. Secondly, that this title to the promises of the Covenant was the reason why they were circumcised.

4. It is supposed, *that if our children have not a token of the Covenant now, as the Jews had, that it cannot be true that we are compleat as the Jews.* But there is not a shadow of proof for it in the Text. And it is grounded on these false assertions: First, that the *Jews* children were in the Covenant of Grace, because they were *Abrahams* naturall seed. Secondly, that a Believers children now are in the Covenant of Grace, because they are a Believers children; which things are expressly contrary to *Rom. 9. 6, 7, 8.*

5. It is supposed, *that the Jews having salvation by Christ, had also a compleatnesse by outward ordinances.* It is true, that compared with the *Gentiles* that served dumb Idols, they were compleat by reason



of outward ordinances: For, their outward ordinances did shadow Christ to come, and so did not the Rites of the *Gentiles*. But compared with Christians since Christ manifested in the flesh, so they were incompleat in respect of outward ordinances; and so the Apostle determines, *Gal. 4. 1, 2, 3.*

6. It is supposed, *that without a succession of some ordinance in stead of Circumcision, we are not compleat in Christ, or, at least, not so compleat as the Jews.* But this I account to be false, and very dangerous.

1. False, because it is contrary to that which the Apostle asserts, that we are compleat in Christ alone, because in him is the fulnesse of all that was shadowed in the ordinances of the *Jews*.

2. It is very dangerous, because the same reason that will conclude, that we are not compleat without a succession of some ordinance in stead of Circumcision, will conclude, we are not compleat without a succession of something in stead of sacrifices, Temple, Priest, Altar, &c. and so after the Popish manner, all Jewish Rites may be reduced under new names, which would overthrow Christianity.

As for our compleatenesse in Christ without outward ordinances, like to the *Jews*, I distinguish of a twofold compleatenesse.

First, in all the will of God, *Colos. 4. 12.* And thus we are compleat without such ordinances: we may do all the will of God believing in Christ, without observing any of these ordinances.

Secondly, of means, *in ordine ad finem, in order to the end*, that is, to the knowledge of God, and obtaining salvation: And so we are more compleat then the *Jews* without those outward ordinances or any answerable to them.

First, because they had Christ only promised and assured, we have Christ exhibited, and fulfilling all things. And surely they that have a promise accomplished, are compleater then they that have it only assured, let it be assured never so firmly.

Secondly, because they had Christ under shadows, we the body, *Colos. 2. 17.* he is the true *Shekinah*, or *Divine Majesty*, in whom the fulnesse of the glory of God dwelt, *Col. 2. 9.* he was circumcision, sacrifices, all. And the woman is more compleat that enjoys her husband in person, then in a picture, messenger, &c. that represent him. The *Jews* were compleat in Christ as we, *quoad rem, in respect of the thing*, but not *quoad modum, & mensuram rei, in respect of*

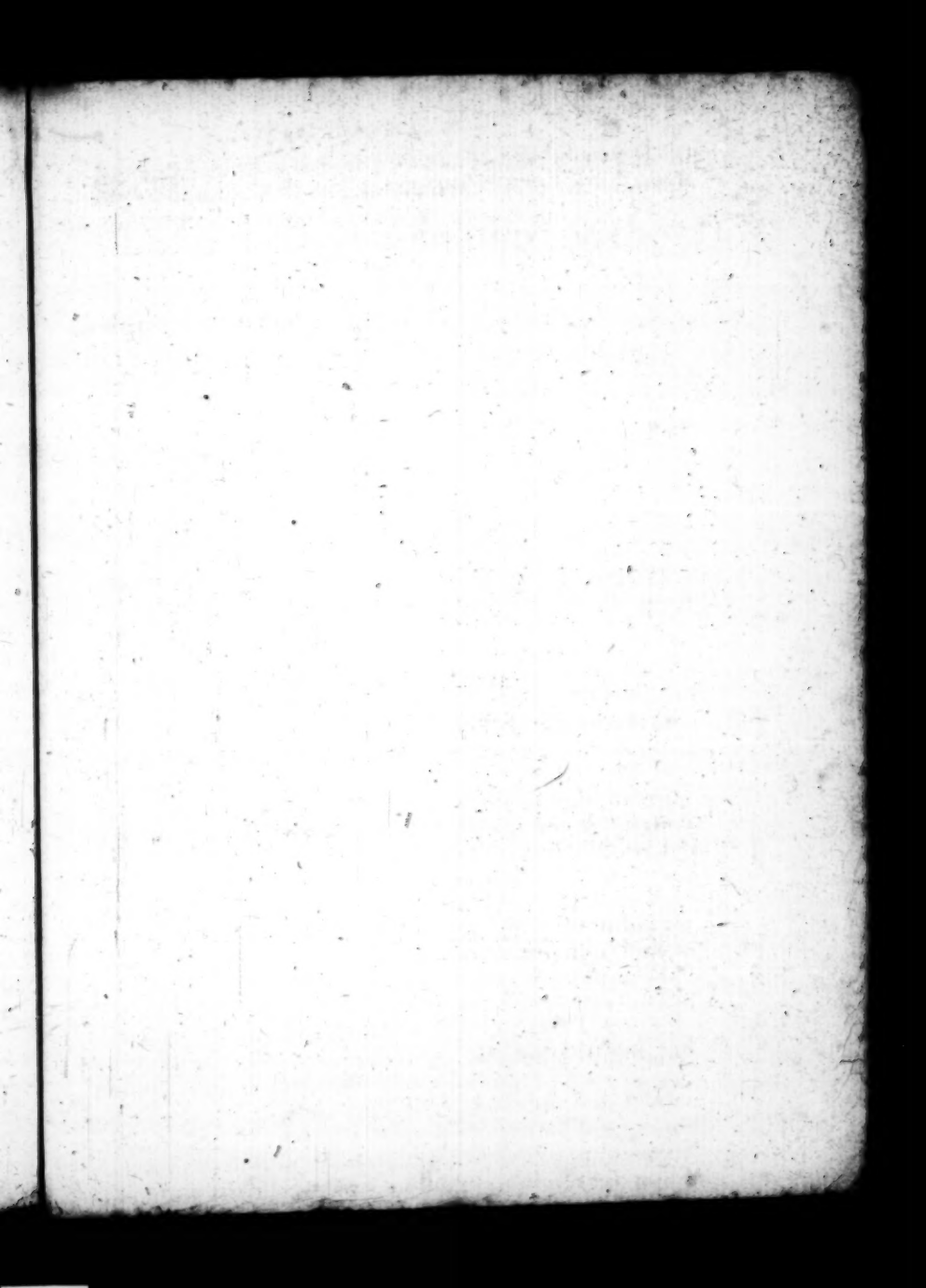
of the manner and measure thereof. So that in the Argument, these Propositions are to be denied:

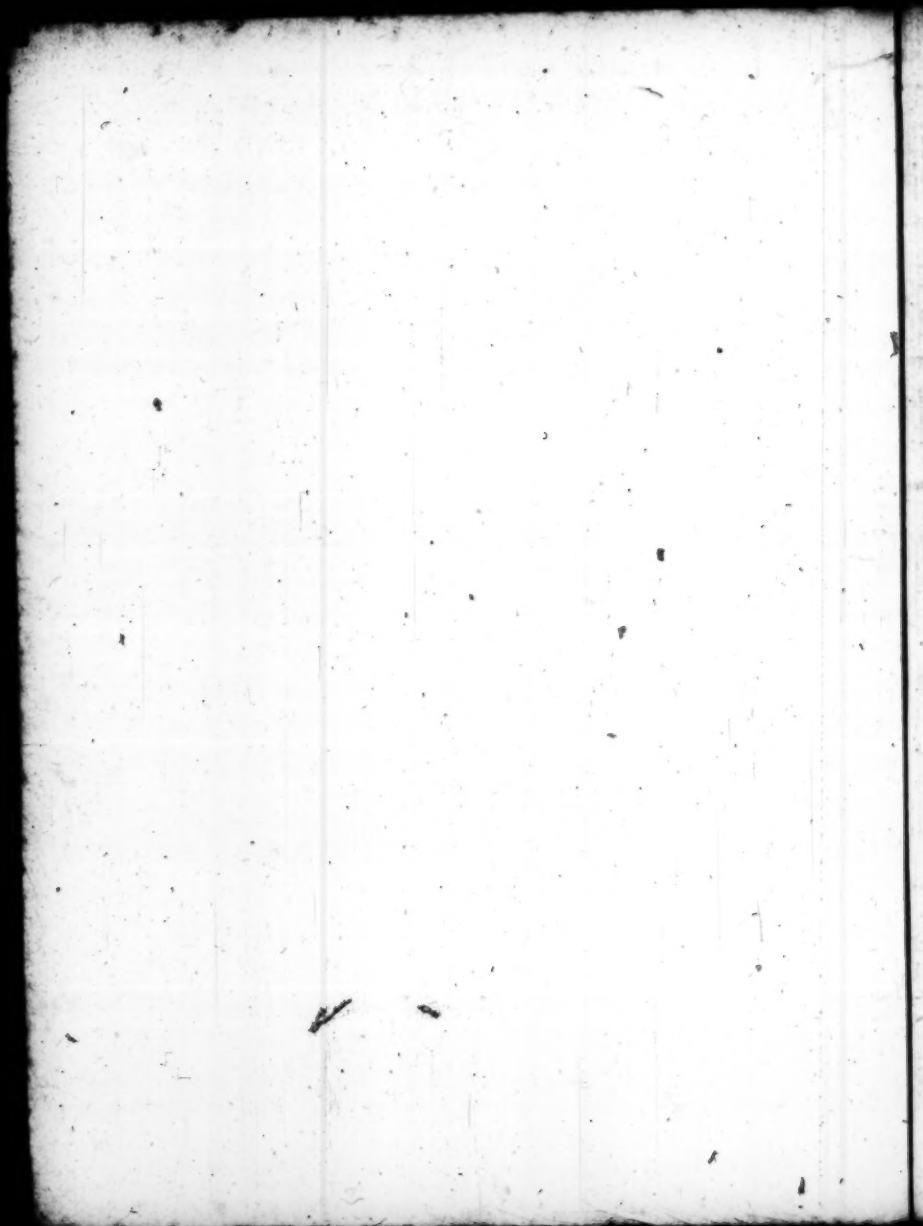
1. That *Colos.* 2. 11, 12. speaks of compleatnesse, with respect to Ordinances in the new Testament.
2. That it could not be true, unlesse Baptisme were to Believers children, as Circumcision was of old.
3. That *Colos.* 2. 11, 12. cannot be understood of the compleatnesse that Believers have in Christ for salvation.
4. In some sense it is to be denied that the *Jews* had a token of the Covenant to their children.
5. In what sense it is to be granted that the *Jews* had a token of the Covenant to their children, in that sense the consequence is to be denied, that we must have a token of the Covenant of Grace for our children now.

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F I N I S.

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## Latin passages Englished in the second Treatise.

**P**art 1. pag. 2. Achilles the champion of the Greeks proverbially put  
for the strongest argument.

Pag. 3. Christ came to save by himself all; all, I say, who by him are born  
again unto God, infants, and little ones, and boyes.

Pag. 6. That Baptisme is understood under the name of new-birth in our  
Lord and the Apostles phrase.

openly confirming the Apostolique tradition of the baptisme of little  
infants against Anabaptistick impiety.

Onely I would have the younger who shall light on the works of Ire-  
neus admonished, that they beware of those editions, which that most  
impudent Monke Feuarentius a man of large boldnesse; and of no  
faith, hath foully corrupted in many things, and bespattered with impious  
and lying annotations.

Are born again.

Therefore being a master he had also the age of a master, not rejecting  
nor going beyond a man, nor loosing the law of humane kind in himself,  
but sanctifying every age by that likenesse which was to him. For he came  
to save all men by himself; all men, I say, who by him are new born unto  
God, infants and little ones, and boyes, and young men, and elder men.  
Therefore he went through every age, and was made an infant sanctifying  
infants; among little ones, a little one, sanctifying them that have this  
age: being also made an example to them of piety, and justice, and sub-  
jection. Among young men being made an example to young men; and  
sanctifying them to the Lord: so also an elder to the elder, that he might  
be a perfect master not onely according to the exposition of the truth, but  
also according to age sanctifying also the elder, being made also an ex-  
ample to them. And then he went even unto death, that he might be the  
first-born from the dead holding the primacy in all things, the Prince of  
life, before all, and preceding all.

Pag. 7. But we shall the lesse trouble our selves concerning Origen, be-  
cause the things we cited are not extant in Greek.

In the margin. If therefore any man before Pelagius was born, or before  
Arius arose, be sharp and vehement against the errors of Pelagians, and  
vexing them professedly, although the name of the heretiques be suppres-  
sed, it is not probable that such a writing is the Authors whose name it

## Latin Passages

Pag. 8. For this also the Church hath received a tradition from the Apostles, and according to the observance of the Church.

The seal to them that enter into a course of life.

In the margin. Notwithstanding the custome of our mother the Church in baptizing little ones is not to be despised, nor by any means to be accounted superfluous, nor at all to be beleaved, unlesse it had been an Apostolical tradition.

Pag. 11. That infants are presently to be baptized that they perish not, because mercy is not to be denied them.

Pag. 13. Left little ones should perish if they should die without the remedie of the grace of regeneration, they determined that they were to be baptized for the remission of sins. Which also St. Augustine shewes in his booke of the baptisme of little ones, and the African Councils witnesse, and many documents of other Fathers.

But the father or mother ought not, to stand for their own childe at the Font, that there may be a difference between spirituall begetting and carnall. But if it happen by chance they shall have after that no fellowship of carnall copulation, who have undertaken the spirituall bond of co-fatherhood in a common son.

What say you to these things? Lo I have not brought out of Augustine, but out of the Gospel, which sub ye say ye chiefly beleewe, either yeeld ye at length that by the faith of others others may be saved; or deny if ye can those things which I have laid down to be of the Gospel.

Pag. 14. in the margin. And I was signed with the signe of his crosse, and I was seasoned with his salt from the wombe of my mother; who much hoped in thee.

Pag. 15. in the margin. Augustine adjudgeth to eternall flames the Infants that die without baptisme. Likewise whosoever shall say, that even the little ones shall be made alive in Christ, who go out of this life without the participation of his Sacrament, he truly goeth both against the Apostles preaching, and condemns the whole Church.

The most strong and founded faith, in which the Church of Christ beleeveth that no not little ones most lately born can be freed from damnation, unlesse by the grace of the name of Christ, which he hath commended in his Sacraments.

Pag. 16. Neither let that move thee, that some do not bring little ones to receive baptisme with that faith that they may be regenerated by spirituall grace unto life eternall: but because they think that by this remedie they keep or receive temporall health. For not therefore are they not regenerate,

nerate,



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nerate, because they are not offered by them with this intention. For necessarie ministeries are celebrated by them.

It is answered he doth beleve by reason of the Sacrament of faith.

Pag. 18. in the margin. Lastly, who seeth not that this was the manner of that time, when scarce the thousandth person was baptized afore he was of grown age, and diligently exercised among the catechized.

### Part. 2.

Pag. 21. These to the rest of the errors which they borrowed from the Manichees and Priscillianists added this over and above, that they said, that the baptisme of little ones was unprofitable, inasmuch as it could profit none, who could not both himself beleve, and by himself ask the Sacraments of baptisme, of which kind we read not that the Manichees and Priscillianists taught any thing.

They mock us because we baptize infants, because we pray for the dead, because we ask the suffrages of the Saints.

They beleve not that Purgatory fire remains after death, but that the soul loosed from the body doth presently passe either to rest, or to damnation.

But now they who acknowledge not the Church, it is no marvell if they detract from the orders of the Church, if they receive not their appointments, if they despise Sacraments, if they obey not commands.

Because he took away Festivals, Sacraments, Temples, Priests, because the life of Christ is shut up from the little ones of Christians, while the grace of baptisme is denied, nor are they suffered to draw near to salvation.

Pag. 23. We perceive in the man dexterity, and a study of mediocrity. But in that man (I desire to be deceived) I have seemed to my self to have found nothing but immoderate thirst of wealth and glory.

A fanaticke man, and grosse Anabaptist.

Pag. 24. They would seem studious of truth.

Pag. 25. The word of the Lord.

From the stasse to the corner. A proverbiall speech in Schools, when one thing is inferred from another, which have no connexion.

They who all along these places of Belgick and lower Germany are found bordering on this Anabaptistickall heresie, are almost all followers of this Mennon whom I have named, to whom now this Theodorick hath succeeded. In whom for a great part you may perceive tokens of a certain godly mind, who being incited by a certain unskilfull zeal, out of error rather then malice of mind have departed from the true sense of Divine

## Latin Passages

Scriptures, and the agreeing consent of the whole Church; which may be perceived by this, that they alwayes resisted the rage of Munster, and Batenburgick that followed after, stirred up by John Batenburg after the taking of Munster, who plotted a certain new reformation of the kingdom of Christ, which should be placed in the destruction of the wicked by outward force. And they taught that the instauration and propagation of the kingdom of Christ consists in the crosse alone: whereby it happens that they which are such may seem rather worthy of pity and amendment, then persecution and perdition.

Pag. 28. What part of time.

Pag. 48. How it may be that Israel may be rejected, but that together the Covenant of God established with Abraham and his seed should seem to be made void.

In the margin. The credit of that promise, Gen. 17. 7, 8. doth presently appear to be brought into danger by the rejecting of the Jews, and the exclusion of them out of the Covenant of God, sith they are born of Abraham according to the flesh; so (saith he) it appears to them that look upon the first face of things.

The Apostle sheweth, that therefore the word of the Covenant, and divine promises made to Israel failed not, or was made void, although a great part of the Jews were unbelieving, because those promises of the Covenant are of God; not to them properly who were to come from the seed of Abraham according to the flesh, but to those, who were to be ingrafted into the family of Abraham by virtue of divine promise.

Pag. 49. The argument of the Apostle to prove the Covenant of God entered into with Abraham doth not comprehend all the posterity of Abraham in its skirts, we think should be thus simply framed. Elau and Jacob were of the posterity of Abraham, but God did not comprehend both of these in his Covenant with Abraham. Therefore not all the posterity of Abraham. It is proved that God did not comprehend both in the Covenant of grace, because he did not comprehend Elau the elder, but Jacob the younger.

Pag. 50. There are many of the seed of Abraham to whom the word of promise doth not belong, as Ismael, and Ismaelites. But if so there be many of the seed of Abraham to whom the word of promise doth not belong, then the rejection of many Jews who are of the seed of Abraham doth not make void the word of promise.

In the margin. Calvin gathers hence, in that any in the seed of Abraham the promise made to Abraham belongs to him: but the answer is manifest.

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felt, that promise understood of spiriual blessing pertaines not to the carnall seed of Abraham, but to the spiriual, as the Apostle himselfe hath interpreted it, Rom. 4. & 9. For if you understand the carnall seed grow that promise will belong to none of the Gentiles, but to those alone who are begotten of Abraham and Isaac according to the flesh.

He teacheth also that the promises of God are not tied to the carnall birth; but to belong onely to the believing and spiriual posterity. For they are not the sons of Abraham, who are of Abraham according to the flesh, but who are according to the spirit.

Pag. 51. In the Margin. The inculcation also of the seed steecheth that onely the elect and effectually called are noted, the Apostle so interpreting this place, Rom. 9. 8. Gal. 3. 16. & 4. 28.

Pag. 52. That baptisme doth not certainly seal in all the children of believers the grace of God (as among them some are absolutely reprobated, even by an antecedent decree of God from eternitie) and therefore believers are to doubt of the truth of Gods Covenant, I am thy God, and the God of thy seed after thee.

Pag. 58. To be a son of Abraham doth declare nothing else, but to be freely elected, Rom. 9. 8. and to tread in the steps of the faith of Abraham, Rom. 4. 12. and to doe the workes of Abraham, Job. 8. 29. From which is rightly gathered certain expectation of salvation to come, Rom. 8. 29.

Pag. 69. In the Margin. Infants in their parents, grandfathers, great grandfathers, grandfathers grandfathers have refused the grace of the Gospell, by which act they have deserved, that they should be forsaken of God. For I would to me, &c. For it is the perpetuall reason of the Covenant of God, that sons are comprehended and reckoned in parents.

To which D. Twisse thus opposeth in his answer. Nor any where in sacred Scripture is it signified, that God hath made such a Covenant with man fallen, that if he would believe, he should obtaine grace to him and his posteritie; on the contrary, if he should not believe, he should lose grace for him and his posteritie, which kinde of Covenant all Divines acknowledge to have been entered into with Adam, under the Condition of obedience.

Pag. 71. In the Margin. It is manifest that the believers marrying with Gentiles are guilty of uncleannesse, and to be kept from all communication of the fraternitie from the Letters of the Apostle, saying, that with such meat is not to be eaten.

Pag. 73. First, because the reason is uncertaine, for though it sometimes be so done, yet for the most part it is otherwise.

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He spake in the preterperfect tense, hath been sanctified, not, shall be sanctified, signifying a thing already determined and finished, and not a thing for the time to come uncertain either to be wished or expected.

The believing wife may with a good conscience keep company with the unbelieving husband (for why should another's conscience defile her?) Therefore it is said, the unbelieving not in himself, but in his wife (that is, in respect of his wife) is holy. The same we are to judge of the other member.

Pag. 74. This is the mind of the Apostle that he may teach, that the believer is not to depart from the unbelieving yokefellow, consenting to dwell together. For proving of which an argument from an uncertain event, and by accident is equally unfit as a little before. Hence that opinion is refuted that then when the unbeliever shall be converted, holy children will be begotten. For what if that never be?

Pag. 76. Of that ceremonially holiness what shall I say? It came into Augustines mind, but good God! how strange? verily some things are so absurd, that they deserve not to be refused. Well. The Apostle hath said, that if the unbelieving husband be not sanctified in the believing wife, it will be that the children borne from thence are unclean. Therefore all so borne are unclean, or else the Apostle spake false. What then? Are all borne of those parents whereof one is not sanctified in the other begotten in the monthly courses? Doe unbelieving husbands never use their wives but in their monthly courses? So it must be verily; or this interpretation is ridiculous.

Of that Covenant-holiness what shall I say? It came into Chamiers, Calvins, &c. minds, but good God! how strange? verily some things are so absurd, that they deserve not to be refused. Well! The Apostle hath said, that if the unbelieving husband be not sanctified in the believing wife, it will be that the children borne from thence will be unclean. Therefore all that are so borne are unclean, or the Apostle hath said that which is false. What then? Are all borne of those parents whereof one is not sanctified in the other, without the Covenant of grace? Doe fornicating or unbelieving parents never beget children that shall be within the Covenant of grace, or federally holy? So it must be verily, or this interpretation is ridiculous.

Pag. 77. In the Margin. But there is no straiter friendship then of husband and wife, which requires communion of affections, body, offspring, lastly of the whole life: which all Nations have with great consent believed to be a thing truly holy, that is not found out by man, but by God.

■ Pag. (75) By this argument that sanctity is excluded which some have brought

## Englished in the second Treatise.

brought from education. For by that the argument of the Apostle is altogether weakened. For this is uncertaine. For all know and experience teacheth, that neither all husbands are wonne, which also the Apostle implies, nor that all children obey holy education. Besides, if any obey, yet this effect is accidental, and not from the nature of marriage is false.

Pag. 89. But sith strangers washed and not circumcised were held with those Lawes onely which God gave to all mankind, it is easie to be understood that this washing was among old institutions, arising or I think after the great deluge, in memory of the world purged. Whence that famous speech among the Greekes, The sea washed away all the evils of men. Certainly, we reade even in the Epistle of Peter, that Baptisme is answerable to the flood.

Pag. 91. It was to be added, that not onely to himselfe and in himselfe, but also for our use Christ be determined to be such, and so great, that nothing be wanting in him, and that in him alone we may get all things requisite to the true and saving knowledge of God. Therefore having gotten fullnesse in Christ, wherefore is there need either of humane wisdoms, or the vaine inventions, or ceremonies of men, lastly any other thing added besides Christ?

Pag. 146. In the margin. It was knowne to the Jews that God hath been wont to give this honour to Prophets, that he would bestow his gifts on others at the Prophets prayers, of which imposition of hands was a signe. It is manifest also from Gen. 48. 14, 15. that in that rite prayers were wont to be conceived for children. Thence it hath been alwayes observed by the Hebrews, that they would bring children to those, who were believed to excell others in holinesse, to be commended in their prayers to God by laying on of hands: which custome as yet continues with them. Now this custome Christ approving, shewes that the faith and prayers of others profit also that age.

Pag. 152. As for that which Erasmus subjoynes, that John first baptized, then preached baptism, it is such that indeed it seems not so need refutation. For what? When John did say, Repent, for the kingdom of heaven is at hand, did he not teach those whom he was about to baptize? yea verily, unlesse he had first taught to what end he did baptize, who at last would have come to his baptism? Certainly, sith Sacraments are seales, it is necessary that the doctrine goe before which they signe.

Pag. 153. In the margin. All these rites of profession of faith, &c. had their originall from the very institution of baptism, nor ought they to be omitted, onely to be dispensed with respect to age.

FINIS.